

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**



The Family in Healing



Discernment of Friendships



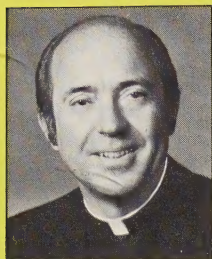
Prayer During Life's Transitions



Holistic Personal Morality



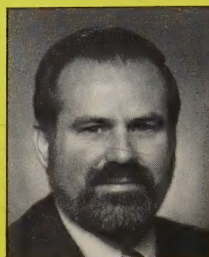
Dealing With Projection



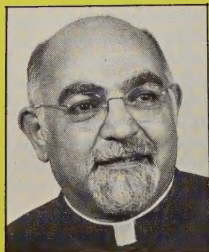
EDITOR-IN-CHIEF **James J. Gill, S.J., M.D.**, is a priest and psychiatrist. While working at the Harvard University Health Services during the past 17 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, the Pontifical Gregorian University (Rome, Italy), Gonzaga University (Washington), and the U.S. Air Force Chaplains School (Alabama).



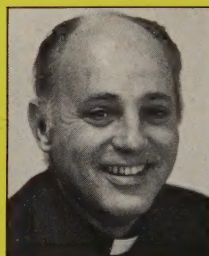
SENIOR EDITOR **Linda Amadeo, R.N., M.S.**, is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Ms. Amadeo has counseled and directed workshops for clergy and religious men and women in the United States, Canada, Europe, Africa, India, Australia, and Asia. She is a member of the summer theological faculty at the University of San Francisco and teaches at the Pontifical Gregorian University (Rome, Italy).



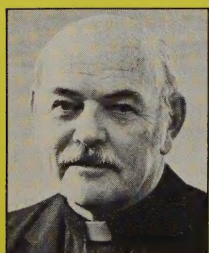
SENIOR EDITOR **Loughlan Sofield, S.T., M.A.**, is a religious brother whose principal work during the past 13 years has been among ministers. He is currently Director of the Missionary Servants' Center for Collaborative Ministries, New Orleans. Brother Sofield has conducted workshops throughout the United States as well as in Europe, Australia, Africa, Asia, and the Caribbean.



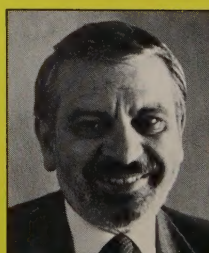
ASSOCIATE EDITOR **Angelo D'Agostino, S.J., M.D.**, is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School, a faculty member of the Washington Theological Coalition, Washington, D.C., and has served as Director of the Center for Region and Psychiatry of the Washington Psychiatric Institute Foundation.



ASSOCIATE EDITOR **John Carroll Futrell, S.J., S.T.D.**, is a priest, author, spiritual director, lecturer, and a former director of the Ministry Training Services, Denver. He is Visiting Professor at the Pontifical Gregorian University and has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America.



BOOK REVIEW EDITOR **Jon J. O'Brien, S.J., D.O.**, is a priest, lawyer, and physician, board certified in psychiatry. He is Assistant Professor of Psychiatry and Associate Dean at the Georgetown University School of Medicine, Washington, D.C. Father O'Brien is a member of the Maryland Province of the Society of Jesus.



PUBLICATIONS DIRECTOR **Raymond C. Bodine, B.F.A.**, is an artist with over twenty years of experience in the field of publishing. A graduate of Pratt Institute, Brooklyn, New York, he has been responsible for the design and manufacture of such journals as *Medical World News*, *Family Health*, *Psychiatric Annals*, *Postgraduate Medicine*, and *HUMAN DEVELOPMENT*. Mr. Bodine has served as a consultant to numerous medical publishers and leading pharmaceutical and medical equipment firms.

The quarterly journal *Human Development* (ISSN 0197-3096) is published by The Jesuit Educational Center for Human Development, 53 Park Pl., New York, N.Y. 10007. This is a nonprofit organization concerned with interpreting the wealth of information in psychology, medicine and psychiatry impacting on the work of persons engaged in spiritual guidance and counseling. Subscription rate \$18.00 U.S. All other countries: \$25.00. Single copies \$7.00 in the U.S. & Canada. All other countries \$8.00. Second class postage paid in New York City and additional mailing offices. Postmaster: Send 3579 to Human Development % Le Jacq Publishing, Inc., 53 Park Place, New York, N.Y. 10007. Copyright 1985 by Human Development. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the publishers.

All correspondence other than subscriptions and book orders should be sent directly to:

**HUMAN DEVELOPMENT
P.O. Box 789
Cambridge, MA 02238
(617) 547-1250**

Subscriptions and book orders to:

**HUMAN DEVELOPMENT
53 Park Place
New York, NY 10007
(212) 766-4300**

HUMAN DEVELOPMENT

CONTENTS

6

DEALING WITH PROJECTION

Wilkie Au, S.J., Ph.D.

12

DISCERNMENT OF FRIENDSHIPS

Teresita Scully, Ph.D.

16

REFLECTIONS ON PRAYER

Interview With John Carroll Futrell, S.J.

20

THE FAMILY IN HEALING

Oliver J. Morgan, S.J., M.F.T., and Sylvia L. Lafair, Ph.D.

25

NOT TOO MUCH WORD

James Torrens, S.J.

27

CELIBACY IN COMMUNITY AND MINISTRY

George A. Aschenbrenner, S.J.

36

PRAYER DURING LIFE'S TRANSITIONS

Janet Ruffing, S.M.

43

HOLISTIC PERSONAL MORALITY

William F. Kraft, Ph.D.

50

PERSONALITY TYPES REVISITED

J. Ripley Caldwell, S.J.

2

EDITORIAL BOARD

3

EDITORIAL

Communication Prevents Catastrophes

4

AUTHORS IN THIS ISSUE

5

LETTERS TO THE EDITOR

34

QUESTION BOX

Electroshock Treatment Still Useful

52

BOOK REVIEWS

HUMAN DEVELOPMENT

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

SENIOR EDITOR

LINDA D. AMADEO, R.N., M.S.

SENIOR EDITOR

LOUGHLAN SOFIELD, S.T., M.A.

ASSOCIATE EDITOR

ANGELO D'AGOSTINO, S.J., M.D.

ASSOCIATE EDITOR

JOHN CARROLL FUTRELL, S.J., S.T.D.

BOOK REVIEW EDITOR

JON O'BRIEN, S.J., D.O.

PUBLICATIONS DIRECTOR

RAYMOND C. BODINE, B.F.A.

ADMINISTRATIVE ASSISTANT

CATHERINE T. SULLIVAN, B.A.

LE JACQ PUBLISHING INC.

MANAGING EDITOR

SUSAN B. WALKER

ASSOCIATE EDITOR

RICHARD P. LINDSEY

PRODUCTION MANAGER

AIDA RUOCCHIO

ASSISTANT PRODUCTION MANAGER

CHARLES ROGERS

PRODUCTION ASSISTANT

MARCELLE A. PRESCOD

SUBSCRIPTION MANAGER

BETTY CULLEN

EDITORIAL ASSISTANT

ANNE ZAGRAY

ASSOCIATE ART DIRECTORS

PETER HELINSKI

DEBORAH NUSE

EXECUTIVE EDITOR

STANTON R. MEHR

CONTROLLER

ANTHONY F. BATTIATO

CORPORATE ART DIRECTOR

ROCCO LOTITO

VICE PRESIDENT

ANTHONY P. BATTIATO

PRESIDENT AND PUBLISHER

LOUIS F. LE JACQ

EDITORIAL BOARD

Reverend George Aschenbrenner, S.J.

Reverend William Barry, S.J.

Mrs. Barbara Benington, R.N.

Sister Madeline Birmingham, r.c.

Reverend John Blewett, S.J.

Francis J. Braceland, M.D.

Reverend Michael J. Buckley, S.J.

Mrs. Patricia Connell

Reverend William J. Connolly, S.J.

Sister Marian Cowan, C.S.J.

Most Reverend John Cummins, D.D.

Reverend Anthony deMello, S.J.

Reverend Patrick Doyle, S.J.

Very Reverend David Fleming, S.J.

Meyer Friedman, M.D.

Very Reverend Howard Gray, S.J.

Rabbi Earl Grollman

Reverend Harvey Guthrie

Sister Anselm Hammerling, O.S.B.

Most Reverend James P. Keleher

Sister Eileen Kelly, S.S.A.

Reverend Michael Kyne, S.J.

Reverend Edward Malatesta, S.J.

His Eminence Carlo Cardinal Martini, S.J.

Reverend Dominic Maruca, S.J.

Reverend Cecil McGarry, S.J.

J. Fenton McKenna, J.D.

Reverend Paul Molinari, S.J.

Sister Joanne Moore, C.H.M.

John R. Moran, Jr., J.D.

Reverend John T. Murray, S.J., M.D.

Ms. Jan Nugent

Reverend John O'Callaghan, S.J.

Reverend Timothy Quinlan, S.J.

Brother Charles Reutemann, F.S.C.

Sister Mary Elaine Tapy, S.N.D.

Reverend Gordon Tavis, O.S.B.

Robert J. Wicks, Psy.D.

Reverend Albert J. Zabala, S.J.

Brother James R. Zullo, F.S.C.

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the Senior Editor, Linda Amadeo, P.O. Box 789, Cambridge, MA 02238. Copy should be typewritten double spaced on 8 1/2 x 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

Editorial Office: (617) 547-1250

EDITORIAL

COMMUNICATION PREVENTS CATASTROPHES

The start of our sixth year of publication brings back to mind one of our earliest hopes in establishing this publishing venture. We want these pages to help those fostering the full human development of others, especially of the young, to benefit from one another's wisdom and experience. In other words, we want to encourage and enable those involved in the tasks of religious formation, direction of seminaries, church leadership, education, pastoral care, and parenting to report the kinds of projects, strategies, and experiments they are attempting and their outcome, whether successful or unsuccessful, so that readers can learn what works and what doesn't work in assisting others to attain spiritual, moral, social, cultural, and psychosexual maturity.

In their recent article in the October 1984 issue of *Scientific American*, "Gothic Structural Experimentation," Robert Mark and William Clark cited several intriguing examples of the importance of learning from the experience of others. They described the way in which the master masons who were designing and erecting the great Gothic cathedrals in western Europe during the late medieval period, particularly in the twelfth and thirteenth centuries, took advantage of every opportunity to study what was being done by their colleagues elsewhere. For example, when the builders of Notre Dame de Paris discovered that the strong winds that were causing damage to its unusually high walls made it necessary to add structural supports never previously required by such edifices, they designed the now familiar "flying buttress" to protect that glorious cathedral from early ruin. Within a very short time, these architects visited the sites where other Gothic cathedrals were being built, in such places as Bourges, Chartres, and Toledo, told their colleagues of the wind damage and subsequent modifications to Notre Dame, and thus enabled these new constructions to benefit from what experience had taught in Paris.

A similar learning experience occurred in the United States in 1940. The main span of the Tacoma (Washington) Narrows suspension bridge, the third longest in the world, collapsed catastrophically under the stress of a steady 40-mile-

per-hour wind a mere four months after it had been opened. Soon after that, Mark and Clark report, "many of the suspension spans built during the period between the two world wars, including the Bronx-Whitestone Bridge in New York and the Golden Gate Bridge in San Francisco, were quickly stiffened, usually through the addition of heavy trusses to the roadway ducts. The generation of bridges built after the disaster also incorporated such trusses." Here too, as a result of the fate of inanimate objects subjected to adversity, corrective measures were designed, communicated to distant places, and incorporated into the structures, in time to ensure the safety and durability of similar bridges that might otherwise have undergone comparable destruction.

If we can learn from the experience of cathedrals and bridges, can't we benefit as readily from what is happening in the lives of human beings? Can't those involved in the process of giving shape and strength to the character of persons in their care draw profit from what is discovered to be helpful or unhelpful for the development of others undergoing similar formation, whether in a seminary, a convent, a college, or a family home? The times we live in are stirring up high winds of many sorts to stress and test the spiritual and moral strength of young people, and at times to destroy them. But around the world, countless creative people are discussing ways of reinforcing the personalities of those in their care so that they can grow and thrive and survive. What they are learning from their attempts deserves to be communicated.

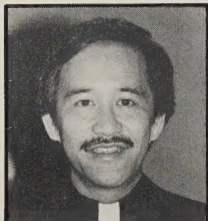
What might have happened to the magnificent cathedrals in Bourges and Toledo if the saving message had not been carried to them from Notre Dame de Paris? What might be now the condition of the graceful Golden Gate Bridge if the lesson learned in Tacoma had not been transmitted to windswept San Francisco? Can the church afford to lose one more seminarian, priest, religious, or any other precious member simply because he or she has not been strengthened, through carefully guided experience, to remain standing no matter how blustery the winds?

HUMAN DEVELOPMENT is ready to disseminate to nearly 150 countries throughout the world what you our readers are learning from your successes and failures.

James J. Gill, S.J., M.D.

AUTHORS

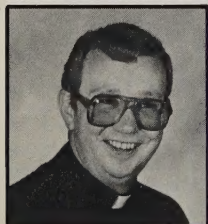
IN THIS ISSUE



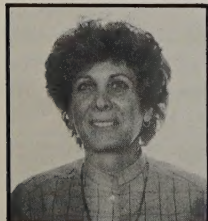
Father Wilkie Au, S.J., is Director of Novices for the Society of Jesus of the California Province. He was formerly director of the Jesuit Collegiate Program and a psychological counselor at Loyola Marymount University, Los Angeles.



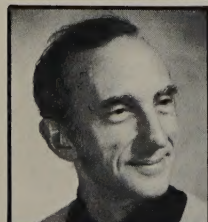
Dr. Teresita Scully, in private practice in Santa Fe, New Mexico, does a variety of counseling ranging from clinical nutrition and metabolic testing to dream interpretation, personality typology, and spiritual direction.



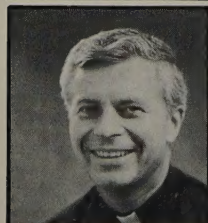
Father Oliver Morgan, S.J., is currently studying pastoral psychology at Boston University. He earned a Master of Marriage and Family Therapy degree at Hahnemann Medical University, Philadelphia.



Sylvia L. Lafair, Ph.D., is a counselor in practice at the Hope Center in Ambler, Pennsylvania. She is a member of The Possible Society.



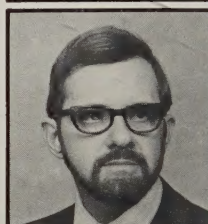
Father James Torrens, S.J., is Professor of English at Santa Clara University, California.



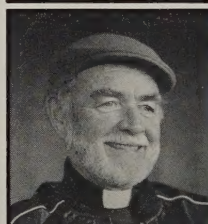
Father George A. Aschenbrenner, S.J., is involved in a national spiritual ministry for lay people, religious, and priests. He is also spiritual director for the lay faculty at St. Joseph's University, Philadelphia, Pennsylvania.



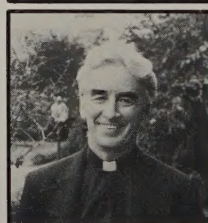
Sister Janet Ruffing, S.M., is a Ph.D. candidate in the field of Christian Spirituality at the Graduate Theological Union in Berkeley, California. She directs retreats, lectures on spirituality, and is a staff member of Fully Alive (a workshop in holistic living).



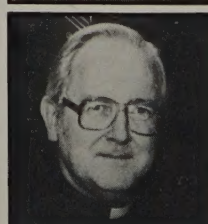
William F. Kraft is Professor of Psychology at Carlow College, Pittsburgh, Pennsylvania.



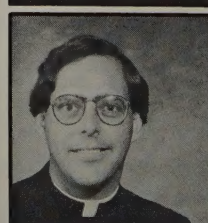
Father J. Ripley Caldwell, S.J., a retreat director at the Jesuit Retreat House in Los Altos, California, is a licensed marriage and family counselor. He has studied at the C.G. Jung Institutes in Zurich and San Francisco.



Father Joseph F. Sweeney, S.J., is chaplain for the medical and dental schools at Georgetown University. He works closely with Christian Life Communities at the university.



Father Thomas Harvey is executive director of the National Conference of Catholic Charities. He has a Certificate in Scientific Management from the Wharton School, University of Pennsylvania.



Brother Frank I. Sutman, O.P., is currently preparing for priestly ordination. He earned a master's in divinity at the Dominican House of Studies in Washington, D.C., and a master's in education at the University of Cincinnati.

LETTERS TO THE EDITOR

Teachers Hold Key

Dr. George Eppley's "Laughter in the Curriculum" (Fall 1984) was a most heartwarming article. His gentle effort to show how to bring out the good qualities of the "underdog," the shy student, and those with fewer talents was evident throughout the article. The author showed how others could profit by his mistakes, and how all teachers, if they tried hard enough, could get their students "to buy oversized Mexican handbags," if they were not afraid to recognize the assertive child imprisoned in the shy one. A bit of laughter could do it!

Sister Angela Eichenseer, A.S.C.
Red Bud, Illinois

Intimacy Before Pain

Thank you for your editorial on "Preparing Those We Love for Suffering" (Fall 1984). I am a 53-year-old woman with a diagnosis of bone cancer.

In my own spirituality I am preparing for the suffering that will surely be mine. I have already experienced a good deal of physical pain that has been relieved by radiation treatment, so I know I cannot wait until I am in pain again to develop an intimate relationship with God. I guess the real struggle now is not to lose my enthusiasm (hope).

Sister Mary Patricia Sullivan,
Fall River, Massachusetts

Burnout Recalls Ecclesiastes

I keep finding many of your authors using the term *burnout*. You featured an article on the subject five years ago ("Burnout," HUMAN DEVELOPMENT, Summer 1980) and did a good job describing its course and the people who are most likely to undergo it. You called it an example of emotional depression—one that is having a destructive effect on a person's work life or ministry. I remember thinking, when I read your observation that burnout is depression with a new name, *Ecclesiastes* must be right: "There is nothing new under the sun."

Something said by Dr. Howard Rome, a psychiatrist at the Mayo Graduate School of Medicine, might be of interest to your readers, as it was to me. He described burnout as a progressive loss of one's idealism, energy, and purpose, which affects people in helping professions as a result of the conditions of their work. But, Dr. Rome observed, the disenchanting or disillusioning type of experiences that underlie burnout are always related to change—to growing old. A person grows "old," he said, "in a tedious job, in an unsatisfying marriage, in a stereotyped occupation, in an unstimulating retirement, in unbelievable physical incapacitation."

What we now call burnout was at one point in the history of medicine known as "melancholia," at another time, (in England) "splenism," and later, "neurasthenia." Perhaps HUMAN DEVELOPMENT would like to predict what it will be called next. Or better, please go on helping us to approach our lives and our work with attitudes and knowledge that will keep us from growing "old" too soon.

John Martin
Minneapolis, Minnesota

Dealing With Projection

Recognizing and Removing a Common Obstacle to Mature Religious Obedience

WILKIE AU, S.J., Ph.D.

The renewal of religious life since Vatican II has certainly challenged men and women to understand and live the vows of poverty, chastity, and obedience in ways that do not impede personal maturity and psychological health. John Courtney Murray, S.J., articulated this challenge by delineating the dangers inherent in the vowed life. Addressing a group of fellow Jesuits ("The Danger of the Vows" [*Woodstock Letters*, Fall 1967]), he stated:

The world puts obstacles in the way of manhood; religion does, too. And there are those who succumb to the obstacles. . . . Recognize them by certain marks: men who are in some greater or lesser degree irresponsible, whose manhood has something lacking, who have been damaged because of the way they have reacted to the vow of poverty . . . men who are dispersed, energyless, because unorganized and immature intellectually and emotionally . . . their manhood has been changed by the vow of chastity . . . men who to a degree are purposeless, their lives not consciously and strongly patterned, not inwardly directed toward a determined goal with all the organized power of the whole self Lack of responsibility, lack of integrity, lack of purpose—all somehow relate to the three vows. All are indicative of diminished manhood.

Accordingly, combining the free gift of self-surrender in the vowed life with that of responsible and adult self-development is a complex and lifelong process. Like any other significant aspect of

human growth, this task is not a once-and-for-all achievement, but rather something that requires ongoing awareness and attention to one's choices, motivations, and actions, both conscious and unconscious.

Many others have claimed, like Murray, that religious men and women need to learn how to live the vows with personal integrity and freedom. Unfortunately, however, they have provided few specific notions and concrete procedures to help religious integrate their dedication and self-surrender with their self-integrity and personal freedom. As a small response to this apparent lacuna in the literature of religious life, I would like to focus this article on one of the three vows, namely obedience, and to offer a few concepts and procedures that can help people live religious obedience in ever more free, mature, and responsible ways.

DANGER OF OBEDIENCE

Murray pinpointed the most common danger to personal maturity posed by religious obedience, i.e., the abdication of personal responsibility for one's life and choices. Obedience, he notes, is a perilous path to personal maturity, because "by the vow of obedience one declines the most bruising encounter of all—that of a man with himself, with his own spirit and its power of choice, with his own powers and the problem of their full exercise, towards the achievement of a determined purpose."

Religious can succumb to the trap posed by obedience by being passive and overly submissive to authority figures in order to gain acceptance and approval or to enjoy a kind of infantile dependence free from the anguish of personal decision making. Those who manifest these and other forms of immature behavior often rationalize their way of acting in spiritual terms, thus disguising and denying what they are actually doing. When they say that they "just want to follow God's [or the superior's] will," it is sometimes simply a rationalization to justify their unwillingness to take responsibility for themselves. This becomes obvious when the superior clearly has no strong feelings or particular preference about what should happen and in fact would like the religious to assume some independent initiative and to indicate a clear personal preference. In short, some religious make God or their superiors accountable for actions and choices that stem less from a process of spiritual discernment than from an unconscious distortion that blurs the distinction between the self and others.

PROJECTION UNDERMINES RESPONSIBILITY

When the distinction between self and others is blurred or lost sight of, the danger of abdicating personal responsibility is great. A common cause of this confusion between self and others is projection, a defense mechanism that allows people to disown or deny unwanted feelings, attitudes, and traits by assigning them to others. Whereas repression appeared to be the most frequently used defense during Freud's time, psychologist James Simkin speculates, on the basis of his own clinical experience, that projection is now by far the most commonly encountered defense. People unconsciously project onto other persons those attitudes, attributes, and traits that they find unacceptable in themselves or are unwilling to claim as their own. They then blame and castigate the other person for whatever they do not like in themselves.

Projection is an obstacle to free and mature obedience when it keeps religious from actively seeking God's will, the very object of the vow of obedience. Religious sometimes abdicate personal responsibility by projecting onto God or superiors attitudes and feelings that impede and hinder their active engagement in the process of desiring, discerning, and choosing—all legitimate aspects of the process by which religious, together with superiors, come to know and do the will of God. The following are examples of possible projection:

- "I'm in a rut, but superiors won't let me take the risks of changing ministry or trying something new." (To probe for possible projection here, the clarifying question is, Is the unwillingness to risk actually coming from superiors, or is the person

attributing his or her own unwillingness to superiors?)

- "I've no time to relax because superiors expect so much from me." (Here the clarifying question is, Whose expectations are preventing the individual from getting proper rest, his or her own or the superiors'?)
- "I know I made a bad choice, but God expects us to live with our mistakes, no matter what." (Once again, the question is, Whose expectation is it really?—God's or the individual's?)

DISTORTED IMAGES OF GOD

Just as people tend to project unwanted attitudes and emotions that really exist in themselves onto other people, so also they tend to project them into their mental conception or image of God. Speaking of this kind of projected image of God, J. B. Phillips states, in *Your God Is Too Small*, "A harsh and puritanical society will project its dominant qualities and probably postulate a hard and puritanical god. A lax and easy-going society will probably produce a god with about as much moral authority as Father Christmas." The psychological phenomenon of projection, therefore, exposes people to the danger of imaging a god with attitudes, feelings, and traits like their own—and with the same blind spots.

The resulting projected images are naturally distortive and consequently can easily destroy the possibility of adult, mature, and free religious obedience. For example, when one's dominant image of God is that of a merciless tyrant, one's response of obedience can only be servile. When the dominant image is that of resident policeman, one's response can only be fearful. When it is that of a judge, one's obedience can only be guilt-ridden. And when it is that of a demanding parent, one's obedience can only be infantile and childish. The connection between one's father- or parent-image of early childhood and one's later conception of God is an obvious one, especially in religious who exhibit an abnormal fear of authority or a fearful attitude toward God. This fear inhibits a mature obedience to God, one that is marked by a free and loving surrender to his influence and direction in one's life. It can often be traced to the tyranny of a dominating parent. If this fear is not recognized as the result of a false or projected image of God and is permitted to dominate one's religious consciousness, it can destroy the possibility of mature obedience, which has nothing to do with fear, servility, guilt, or childishness.

GLORIFIED SELF-IMAGE

In *Neurosis and Human Growth*, Karen Horney describes how some personalities, in order to make up for deep feelings of inadequacy, inferiority, and

insignificance, gradually and unconsciously create in their imaginations an idealized image of themselves. In this process, they endow themselves with unlimited powers and develop a glorified self-image. Eventually, they come to identify themselves with their idealized image. Then, instead of remaining a visionary image that they secretly cherish, "the idealized image becomes an idealized self." In other words, they imperceptibly become this image. The process brings about an alienation from self, since, in Horney's words,

this idealized self becomes more real to [the neurotic person] than his real self, not primarily because it is more appealing but because it answers all his stringent needs. This transfer of his center of gravity is an entirely inward process; there is no observable or conspicuous outward change in him. The change is in his feelings about himself.

Horney terms this process of self-idealization a "comprehensive neurotic solution," because it promises implicitly to satisfy all the inner needs that have arisen in an individual at a given time. Furthermore, "it promises not only a riddance from his painful and unbearable feelings (feeling lost, anxious, inferior, and divided), but in addition an ultimately mysterious fulfillment of himself and his life." It is no wonder that this idealized self has such a tenacious hold on the person. These promises shift the person's energies from driving toward self-realization to illusory actualizing of an idealized self.

Among the drives toward actualizing the idealized self, the need for perfection is the most radical one, since it aims at nothing short of molding the whole personality into the idealized self. This drive for perfection is sought through a complicated system of "shoulds" and taboos. Horney describes the emergence of "the tyranny of the should" in the neurotic personality thus:

... the neurotic sets to work to mold himself into a supreme being of his own making. He holds before his soul his image of perfection and unconsciously tells himself: "Forget about the disgraceful creature you actually *are*; this is how you *should* be; and to be this idealized self is all that matters. You should be able to endure everything, to understand everything, to like everybody, to be always productive"—to mention only a few of these inner dictates. Since they are inexorable, I call them "the tyranny of the should."

TYRANNY OF THE SHOULD

The tyranny of the should has a direct connection with projection as an obstacle to mature obedience when those driven by the tyranny of their inner dictates experience these expectations as coming from others. In some cases, these expectations may in fact originate from others in the environment

Many religious drive themselves too hard in order to please some inner voice demanding perfection

who impose their demands for perfection onto others; however, when no one in the person's present or past environment can be identified as the source of these demands, the person may be projecting. In religious life, God and superiors are prime suspects for neurotic personalities who are unaware of the overexacting demands of perfectionism originating in the self and who are searching for a source of these demands outside of themselves. Many religious drive themselves too hard in order to please some inner voice demanding perfection. This voice may be their own demands or the residue of childhood training, but it is unlikely to be the voice of the Power behind the universe.

The pivotal question for these religious is, Where are the shoulds coming from? If from outside, the religious may very well be the victim of a superior who is plagued by an idealized self and the tyranny of the should. Such superiors may fit Horney's description of the neurotic whose drive for perfection is externalized and imposed on others: "A person may primarily impose his standards upon others and make relentless demands as to *their* perfection. The more he feels himself the measure of all things, the more he insists—not upon general perfection but upon his particular norms being measured up to. The failure of others to do so arouses his contempt or anger." If this is the situation, clearly no projection is involved, and the superior should be confronted. If, however, the source of the shoulds is within, the religious needs to confront himself or herself with that truth.

Like others driven by the tyranny of the should, religious who judge, whether accurately or not, that their tyrannical shoulds come from outside (from God, superiors, or the community) often react in one of two ways, both of which indicate a compulsive overreaction rather than a free and mature response to authority: They either swallow the self through a compliance that is childish and self-deprecating or try to salvage the self through a re-

bellion that is adolescent and self-defeating. Both reactions preclude the possibility of mature obedience and affective maturity.

PROJECTION-DETECTING EXERCISES

I would like to present three awareness exercises or educational procedures that could help one to monitor projection in one's obedience or help others to do so in the process of spiritual direction or religious formation. The first is a fantasy exercise designed to illustrate how susceptible everyone is to using the defense mechanism of projection. This realization will, I hope, help religious to recognize and eradicate projections that impede mature obedience. The second is an exercise on images of God; its purpose is to help uncover projected images that demean religious obedience. The third is a clarification exercise intended to help people sort out and understand the various inner demands or shoulds that, if left unacknowledged, diminish one's existential freedom.

A Group Projection Fantasy: "That Man Is You" (2 Sm 12:7)

Purpose

To understand through a personal experience the dynamics of projection.

Procedure

1. In small groups of four or five people, ask for a volunteer to take on the role of focus person.
2. Instruct the remainder of the group to create a fantasy revolving around the focus person. Each person is to fantasize an episode in which the focus person is the central character.
3. Each person then shares his or her fantasy with the focus person and the rest of the group.
4. After each person has shared his or her fantasy, address the following questions:
 - a. To the focus person: "Which part(s) of the fantasy can you identify with and own? Which part(s) can you not identify with and own?"
 - b. To the creators of each fantasy: "Which part(s) can you identify with and own?"
5. Discuss the responses to the questions above.

Comments on the exercise

This fantasy exercise frequently shocks people into an experiential realization of how prone they are to projection. More often than not, the participants will be pressed to recognize and admit that many parts, if not all, of their fantasy episode had

little to do with the focus person, but rather represented projected materials from their own lives, e.g., their own needs, desires, attitudes, and feelings.

This experiential awareness provides the participants with a fresh opportunity to live with greater responsibility, which, according to Fritz Perls, the founder of gestalt therapy, means simply to be willing to say "I am I" and "I am what I am." To be a responsible self, then, is to own up to one's projections and to reidentify with them. In other words, the first step in growth toward personal maturity and autonomy is honest admission of one's actual condition. This awareness can increase people's existential freedom by allowing them to perceive possible alternative responses to their lives. In short, there emerges greater response-ability.

Window on God: Making Implicit Images Explicit

Purpose

To raise to explicit consciousness the images of God that influence one's life and behaviors.

Procedure

1. Divide a sheet of paper in half with a straight horizontal line, then in quarters with a straight vertical line down the middle. The sheet should now resemble an old-fashioned window with four panes.
2. In the first pane, express through a drawing, symbols, or words God as God has been presented to you by parents, teachers, and friends.
3. In the second pane, express (once again through a drawing, symbols, or words) the image of God you have formed from your own experiences or personal search. Here you might describe moments when you experienced God in prayer, whether in happy or in difficult times.
4. In the third pane, express the image of God that you obey.
5. After finishing the three panes, study the page and note what insights, questions, and feelings the juxtaposition of the three images evokes in you.
6. In the fourth pane, jot down how your images of God affect your life of obedience.

Comments on the exercise

The value of this exercise is that it can help religious see more clearly that there is often a discrepancy between how they imagine God as adult and mature believers, on the basis of their own ex-

perience of God and intellectual development, and how they are at times still influenced by the outdated notions of God they acquired uncritically in early childhood and adolescence. This realization can help religious lessen the discrepancy, so that the image of the God they obey can match more closely their adult experience of the mystery of God encountered in prayer and daily life. In the ordinary course of faith development, maturity comes when one's image of God is less fixed and filled with projected matter and more flexible and formed by the ongoing revelation of the living God, who is "beyond all knowledge" (Eph 3:19).

The "Crock of Shoulds": Resisting the Tyranny of Shoulds

Purpose

To help a person first to become more aware of the shoulds he or she is experiencing in the present; second, to recognize the source of these shoulds; and third, to clarify how he or she wishes to respond to each of these shoulds.

Procedure

1. Make a list of the shoulds you are presently experiencing. Make your statements brief and simple, expressing directly what you feel you should be doing, feeling, and being without giving any reasons or explanations. Give life to your pen. Be as spontaneous as possible; try not to filter or censor what automatically surfaces in your consciousness. Simply record what emerges at each moment. Continue to list these "I shoulds" for ten to fifteen minutes. Write down whatever comes to mind, even if it means repeating yourself.
2. Look over the list and put + next to the statements about which you feel positive, × next to those about which you feel negative, and ? next to those about which you have mixed feelings.
3. Try to identify the source of the shoulds that stir up negative feelings by asking yourself, "Where is this should coming from?" Can you associate any of these negative shoulds with a face or voice? Are these shoulds being imposed by someone in the environment or do they originate in yourself? Perhaps they originally came from someone in the environment, but have since been internalized to such a degree that it would be truer to say that the source is within yourself.
4. Once the source of the negative shoulds is identified, ask yourself how you want to respond to each at this time in your life. If the source is someone other than yourself, it can be someone close by, distant, or even dead

(since death only ends a life, not a relationship). Knowledge of the source will help you be better able to know how you want to and can respond.

Comments on the exercise

The value of this exercise is that it can clarify for those driven or paralyzed by the tyrannical voices of inner shoulds where the battle for personal freedom is to be fought, with someone in the environment or within oneself. If the source of shoulds is actually within oneself and is being projected onto others, it would be fruitless and destructive to look for a solution outside oneself.

This exercise also helps a person to recognize shoulds that stir up positive feelings. Perhaps these should be thought of as wants rather than shoulds. Wants, aspirations, and desires must be seriously acknowledged and respected in the discernment that accompanies religious obedience. Writing about the connection between our spontaneous desires and finding God's will, Thomas Merton says, in *Spiritual Direction and Meditation*, "We must be prepared to take responsibility for our desires and accept the consequences. . . . Such real, genuine aspirations of the heart are sometimes very important indications of the will of God."

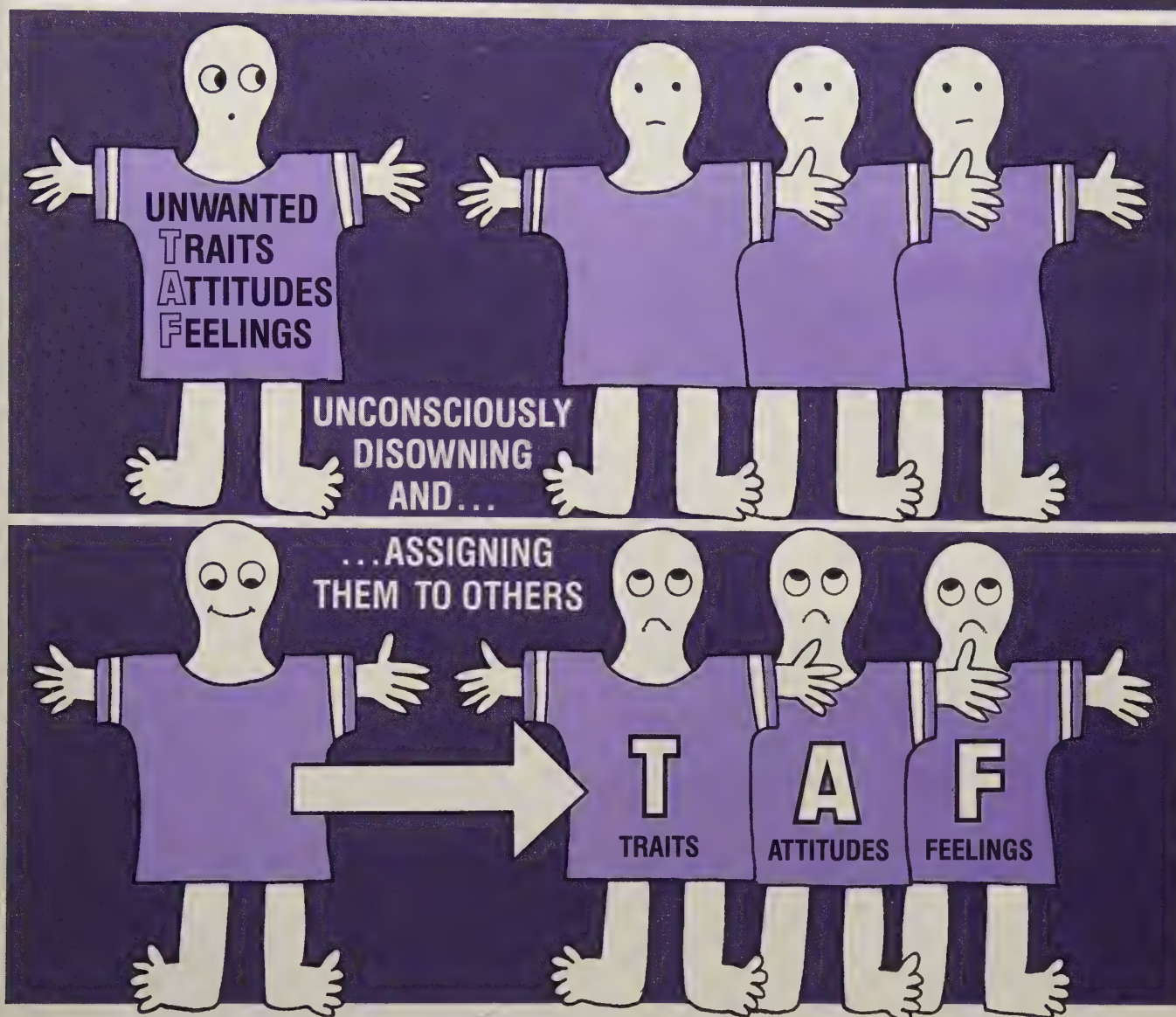
Finally, this exercise has the value of inviting the user to reflect more consciously about those shoulds that stirred up mixed feelings and to clarify his or her attitude toward them.

MATURE RELIGIOUS OBEDIENCE

When the use of projection prevents religious from achieving active, creative, and prayerful direction of their lives and development, it retards genuine religious growth and caricatures the vow of obedience. Authentic religious obedience does not exempt religious men and women from the vocation shared by all: to seek and do the will of God actively and creatively. This task involves three elements: (1) being open in faith and prayer to the abiding presence of God in all the concrete experiences and circumstances that constitute the present reality of a person's life; (2) being attentive and docile to the promptings and inspirations of the Lord, who is intimately involved in one's life in the here and now; (3) trusting and being willing to be led in whatever direction the Lord indicates.

What is distinctive in the obedience lived by religious is that by their vow they affirm their desire and commitment to search for the will of God in the context of community. Their search is not completely handed over to their religious superior. Rather, adult living of the vow of obedience acknowledges that the search for God's will is shared equally by the individual religious and the superior who represents the community.

PROJECTION: TODAY'S MOST COMMON DEFENSE



Projection is an obstacle to mature obedience when it permits religious to abdicate personal responsibility for their lives and their ongoing development as individuals and ministers of the gospel. It stands in the way of personal maturity when it stifles the struggle for ever-increasing freedom from inner compulsions and drives. Religious obedience requires true freedom and maturity of spirit; the freer religious feel themselves to be, the more able they are to dedicate themselves through obedience to the will of God. As Jesuits were told by their Thirty-First General Congregation in 1966, this kind of mature obedience "is unattainable apart from the constant cultivation of a spirit of initiative and responsibility."

RECOMMENDED READING

- Genet, E. "Images of God," *Lumen Vitae* 24, no. 1 (1979).
- Horney, K. *Neurosis and Human Growth*. New York: W.W. Norton & Company, Inc., 1950.
- Naranjo, C. *The Techniques of Gestalt Therapy*. Berkeley, California: The SAT Press, 1973.
- Passons, W. *Gestalt Approaches in Counseling*. New York: Holt, Rinehart and Winston, 1975.
- Perls, F. *The Gestalt Approach & Eye Witness to Therapy*. Ben Lomond, California: Science & Behavior Books, Inc., 1973.

Discernment of Friendships

TERESITA SCULLY, Ph.D.

Friendship is a theme that recurs frequently not just in romance literature but also in the world's wisdom literature. This is not surprising, since having friends and relating to them is a very important part of attaining maturity and wisdom.

Friendship has always been present in the Catholic tradition but has sometimes received less attention than asceticism has. In our time, when sexuality has been given a very positive treatment by Vatican II and when psychologists like Carl Jung are emphasizing the interrelation of masculine and feminine, the healthiness of friendship is taking on new importance. Indeed, a spirituality of friendship seems to be coming into its own.

The age-old question that has always beset celibate friendship again comes to the fore with a new urgency: How can a healthy friendship that contributes to spiritual growth be distinguished from one that produces ego gratification and actually hinders spiritual growth?

As a preliminary observation, let us note that both types of relationships have the same elements: intimacy, time spent together, and affection. We must look at other aspects in order to discern, but before doing so, a brief commentary on the three elements is in order.

BASIC ELEMENTS OF FRIENDSHIP

In the past, we were conditioned to believe that any and all intimacy was contrary to spiritual discipline. This attitude was born of fear, especially fear of sexuality. Elaborate theology is not required

to refute the notion that intimacy is necessarily prejudicial to the spiritual life; we have only to look at the lives and writings of our great heroes and saints: Jerome and Paula, Francis and Clare, Teresa and John, and Catherine and Raymond. Indeed, we have the example of Jesus himself, who obviously was more intimate with certain men and women than with others: "Jesus took Peter, James, and John with him" (Mt 17:1); "Jesus loved Martha and her sister Mary" (Jn 11:5); "This is the disciple who leaned his head on Jesus' breast" (Jn 13:24/25).

Finally, we have only to recall that we are ultimately destined to share in the very life of God, in trinitarian intimacy. To deny intimacy or its importance in our spiritual growth is to deny the very nature of God's manner of relating to us.

The second element, time spent together, is present in both beneficial relationships and those that are spiritually detrimental. By itself, it is no indication of whether the friendship is healthy, yet it is a factor that attracts attention. Time spent together seems to demand that we judge those thus engaged, though we have to base our judgment on other signs if we are not to be guilty of "judging by appearances," which Jesus discouraged. Many saintly souls spent long hours together, for example, St. Bridget and the blind Sister Clara, who spent whole nights together in friendly conversation.

A third basic element of friendship is affection. The celibate's love for friends, be they of the same or opposite sex, religious or clerical, single or married, is no different from love between married per-

sons, except in its expression (nongenital). It is pursuing a mirage to look for "spiritual" love as if it did not involve the same feelings as any other human love. Said Teresa of Avila about celibates, "Do you think that such souls will love less? No, I tell you they will love their friends more, with more affections, and a greater passion."

Teresa was in an excellent position to recognize both healthy and unhealthy relationships. She spent the first twenty years of her religious life giving time to frivolous friendships. Even after her conversion experience, it took some time for her to rid herself of these shackles. She admitted, "For more than eighteen years, I suffered this battle and conflict between friendship with God and friendship with the world."

We might expect that she would have completely renounced friendship, since it had been such an occasion of temptation for her, but the opposite occurred. She soon invested her intense affections in new friendships that she would defend as being almost as powerful as her mystical experiences in drawing her soul to God. Teresa wrote, in her *Way of Perfection*, "I say once again that spiritual love seems to be imitating that love which the good lover Jesus had for us. . . . [and] a good means to having God is to speak with his friends, for one always gains very much from this. I know through experience."

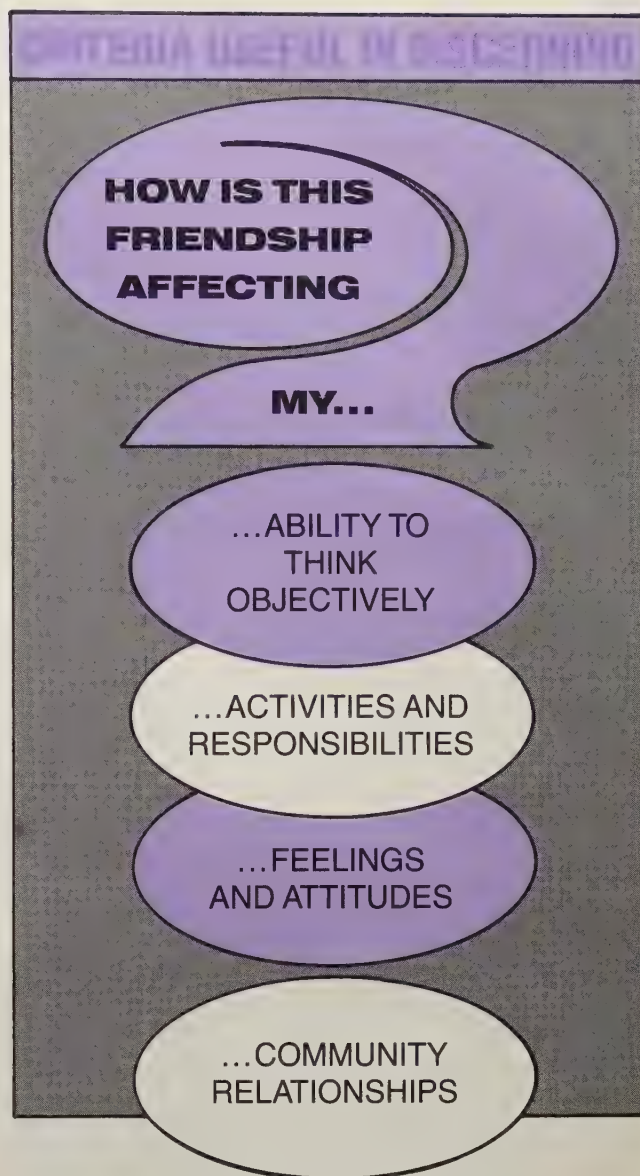
DISCERNMENT FACTORS

Several criteria can be used to discern the type of friendship we are engaged in and where it is leading us. I have found the following questions helpful in accomplishing such discernment. They may be asked of oneself or by a spiritual director.

What effect is this relationship having on my ability to reason? Do I find myself always defending my friend's point of view when others disagree? If it were someone other than my friend, would I examine the facts more carefully? Friends often have the same thought patterns and are kindred in their feelings about a particular subject. If I have lost the ability to objectively consider my friend's actions, I have surrendered my reason to prejudice.

What effect is this relationship having on my community relationships? If my needs are being met in my friendship, I will be more loving toward others and more tolerant of them. On the other hand, if I am merely seeking ego gratification, I will find others boring. I will resent spending time on community projects and refuse to listen to my community as a whole or to specific individuals. If I am in a position of authority, this is a particularly grave situation.

What effect is this relationship having on my activities? Do I faithfully carry out my duties, or am I constantly finding ways of getting out of them in order to have more time for my friend? If I have a



healthy friendship, I will willingly give myself to difficult and demanding tasks. Moreover, I should ask myself if my friendship activities are appropriate. A celibate relationship should not include actions that are only appropriate for those who are married or have that option open to them. Clandestine activities, too, are highly undesirable. Such behavior goes against the very nature of bearing witness, an important aspect of every healthy relationship. Friendship, an aspect of Christian love, should not be concealed.

Does my friendship involve feelings of jealousy? As Paul says, true love is not jealous (I Cor 13:4). Feelings of jealousy indicate a desire to possess, for self-gratification, another person. If I feel traces of resentment toward anyone else who has spent time

with my friend, or if I find it hard to be gracious to another who is also intimate with my friend, then I am a victim of jealousy.

FRIENDSHIP INDISPENSABLE

Everyone needs friendship. However, there are some individuals who have at times been denied friendships in the name of spirituality. Religious superiors have been expected to fulfill most of the emotional needs of their communities; yet they themselves were not supposed to have emotional needs requiring intimacy and affection from any one individual. Superiors are just as human as anyone else and have the right to be more intimate with some persons than with others, just as Christ did.

Priests, like superiors, have had to be responsible to others without having their own needs met. The attitude that the priest belongs to everybody, since he is a celibate, must be replaced with one that is more human. He is entitled, like everyone, to have special friendships with people among those he serves. Without this attitude, we are going to continue to foster emotional suicide and burnout in our priests.

Married people also need to have friends. In our society, two extremes are frequently seen among this group: jealous possessiveness and extramarital activity. Neither of these leads to emotional or spiritual growth. In both cases, people are using each other and preventing themselves from attaining emotional stability or psychological maturity.

Although spiritual friendship is important for personal growth and for our understanding of God, it is often misunderstood and difficult to attain. Too few have gained enough maturity to enable them to participate. Authentic spiritual friendship includes the same quality that Christ's love has. He said, "I call you friends because I have shared everything with you" (Jn 15:15).

OBSTACLES TO FRIENDSHIP

A number of obstacles prevent spiritual friendship. One of these is self-affirmation. Psychiatrist Conrad Baars, in *Born Only Once*, vividly portrays the persons who are "self-affirmers." Because they are conditioned not to need the personal support that comes from intimacy with another, self-affirmers have difficulty being sensitive to others' feelings and needs. They have usually accustomed themselves to live without the understanding and support they did not receive as children. As adults, they are not able to empathize with another's suffering, weakness, or confusion. These persons often compensate by becoming great achievers as administrators, pastors, or bishops. Regrettably, they cannot enjoy deep friendship with others or with God in prayer.

**If people cannot listen,
they cannot empathize,
and without empathy,
friendship is impossible**

Similar to the self-affirmer is the "macho" type who deems it weakness to share intimately with another. The "machos" also lack the ability to face weakness in themselves or admit their faults to others. Their lack of courage to do these things precludes intimacy.

Inability to listen is yet another obstacle. Those who cannot listen are not able to allow another to enter their inner kingdom. They are like those of whom the gospel and modern folk songs lament: they hear without listening. What they hear are the sounds of the words, but they do not listen to the plea for recognition. They quickly become impatient with others and brush them aside. If people cannot listen, they cannot empathize, and without empathy, friendship is impossible.

Judging others is also a formidable block to friendship. We will either judge others or reach out to them in friendship, never both. Acceptance and unconditional love are requirements for genuine friendship. Unconditional love necessitates that I do not insist that my friend must change.

ACCEPTANCE REQUIRES MATURITY

The ability to be nonjudgmental is at once a gift, a personality trait, and a stage of spiritual growth. It is surely a gift of grace to be able to withhold the urge to decide immediately that someone is at fault when something undesirable has occurred. For some, this restraint is easier because they are more cautious in weighing circumstances. But, above all, the ability to be nonjudgmental is an indication of having reached great spiritual maturity. It is interesting to note that both Teresa of Avila and Catherine of Siena were very emphatic on this point. In her *Spiritual Testimony*, Teresa says, "If in some persons I see things that clearly seem to be sins, I cannot come to the conclusion they have offended God."

Catherine, in her *Dialogue*, speaks in the voice of Christ: "Nothing in the world can make it right for

you to sit in judgment on the intentions of my servants. Compassion is what you must have, and leave the judging to me."

These women were given by God the ability to read souls, and yet this is the position they took. Those of us less gifted are often too quick to sit in judgment when observing the behavior of others.

A further obstacle to friendship is competitiveness. If you are chronically competing with people of the opposite sex, and even your own, there is little opportunity for intimacy. We never freely reveal our fragility or mistakes to a competitor; these are only shared with a friend.

The training many religious persons received in the past warned them that friendship was dangerous. This belief is yet another obstacle to spiritual growth. There is some truth in the statement, but there is also truth in the proposition that it is dangerous to go to church (since we could become

involved in an accident and get killed). Teresa was fond of repeating that she owed it to her friends that she was not in hell. Perhaps we create a kind of hell for ourselves when we cannot share our lives and inner selves with friends, which we were created by God to do.

RECOMMENDED READING

Aelred of Rievaulx. *Spiritual Friendship*. Kalamazoo, Michigan: Cistercian Publications, 1977.

Baars, C. *Born Only Once*. Chicago: Franciscan Herald Press, 1975.

Leefeldt, C., and E. Callenbach. *The Art Of Friendship*. New York: Berkeley Books, 1979.

Lynch, J. *The Broken Heart: The Medical Consequences of Loneliness*. New York: Basic Books, 1977.

Reisman, J. *Anatomy of Friendship*. Lexington, Massachusetts: The Lewis Publishing Company, Inc., 1979.

NOW AVAILABLE

Hardcover bound volumes of HUMAN DEVELOPMENT, containing all the features that appeared from 1980 through 1984

VOLUME I:

Spiritual Direction: It Begins With Experience • The Stresses of Leadership • Apostolic Health • Religious Formation Today • Burnout • Sex Differences and Stereotypes • Managing Anger, Hostility, and Aggression • Learning Through Leadership • Homosexuality Today • Indispensable Self-Esteem • Celibate Anxiety • Tomorrow's Lay Ministry • The Religious Alcoholic • The Poverty Paradox • Spiritual Direction: An Encounter with God

192 pages

Hardcover \$20.00

VOLUME II:

The Future of Religious Life • Continuing Priestly Formation • The Spiritual Direction Relationship • The Development of Persons • Preserving Health in Turbulent Times • Experiencing Termination in Community • Realistic Community Expectations • Readiness for Religious Life • The Challenge of Ministry • Ongoing Growth Through Intimacy • Women's Midlife Mourning • Middle-Aged Religious With Aging Parents • Type A Behavior in Christian Life • Androgyny: Beyond Sex Differences • The Dynamics of Religious Formation • The Stroke in Your Future • Process Pastoral Counseling • Exploring Relational Prayer

184 pages

Hardcover \$20.00

VOLUME III:

The Crisis of Limits: Midlife Beginnings • Life After Youth: The Midlife Transition and Its Aftermath • Helping the Paranoid Person • Becoming Holy and Whole • A Reflection on Guilt • Refounding Religious Vocations • Priests Find Forgiveness Hard to Accept • Psychotherapeutic Issues in Religious Life • Mourning Is a Healing of the Heart • A Psychospiritual View of Masturbation • Mother-Daughter Remnants in Religious Life • Growing Older Gracefully • Evaluating Community Interaction • Self-Transcendence in Christian Life • Empathy Is at the Heart of Love • The

All-or-Nothing People: Why Compulsive Workers Need to Avoid Intimacy • An Exercise in Understanding: A Way of Improving Communication Between Aging Parents and Their Adult Children

208 pages

Hardcover \$20.00

VOLUME IV:

Counseling Religious in Crisis • Women Emerging From Midlife Transition • Dealing With a Poor Self-Image • Mysticism for a New Age • Using Dreams in Spiritual Direction • The Problem of Loneliness • Sex and the Midlife Crisis • Hunger and Thirst for Justice Manifest Spiritual Health • Uses of Power in Community • Mary as a Liberating Sister • Educating for Leadership • The Impact of Psychosexual Growth on Marriage and Religious Life • Parish Ministry to the Elderly • Formation of College-Age Religious • Fostering Maturity Through Prayer • Consolation, Desolation, and Spiritual Growth • Developing Leaders for the Church • Are Religious Orders Irrelevant? • Spiritual Growth in Adolescence and Adulthood • Prejudice in Religious Congregations • The Wisdom of Seeking Help

192 pages

Hardcover \$20.00

VOLUME V:

The Ministry of Referral • Megatrends of Human Development • Growth and Religious Diversity: A Theory of Interpersonal Development • Psychology and Faith in Pastoral Ministry • Collaboration for Tomorrow's Ministry • A New View of Anxiety • The Priest as Presence • Intentional Leadership Development • Caring Behavior in Community • Laughter in the Curriculum • Reflections on Initial Formation • Leadership: What Can and Should We Teach? • Psychological Aspects of Change • Sibling Relationships Affect Community • Personality Types in Spiritual Development • Growing in Christian Faith • A Threat to Christian Communities: Angry People Acting Passive-Aggressively • Cautions in Pastoral Counseling • Priests' Attitudes Toward Brothers • Nonresidential Religious Formation • Focusing a Congregation's Future • A Celibate's Relationship With God • Counseling by Letter

192 pages

Hardcover \$20.00

Reflections on Prayer

Interview with Father John Carroll Futrell, S.J.

Father John Carroll Futrell, S.J., has served as spiritual guide and director to countless clergy, religious, and lay people seeking to develop a more intimate relationship with God. He has given courses and conducted workshops on prayer and spiritual discernment in Europe, Asia, Australia, and New Zealand, as well as throughout the United States. At present, he is teaching at the Pontifical Gregorian University in Rome, and he will be a visiting professor in theology at Gonzaga University in Spokane, Washington, during the coming academic year.

HD: Father Futrell, tell us first, if you would, what prayer means.

Futrell: Prayer is a loving, personal encounter, one to which God always comes. Since it takes two to make an encounter, my human efforts in prayer must always be aimed at finding the best way of making myself present to the Lord during any particular period of my life. This involves entering into my own deep, ongoing faith experience of the Spirit of the risen Jesus within me, into the bottom of my heart, where he touches my life. This is the meaning of all human prayer, whatever the method or style used.

HD: How can you be sure you are using the right method?

Futrell: The criterion by which I determine whether I am using the right method at any given time is an utterly pragmatic one: Does it work? Does this method enable me to make myself present to the Lord's presence? Is it helping me to live love every day toward God and other people and myself?

HD: Is it enough to know one way of praying?

Futrell: A particular method of prayer may work well for years, but experience shows that normally there will be times in a person's life when a method that has worked well is no longer effective. Then it is necessary to experiment with various methods of prayer. To be successful in this experimentation, it is vital to be open to all possibilities. God can use anything as a means to encounter us.

HD: How do you go about this experimenting?

Futrell: I try out hopeful ways of praying until I discover which one enables me to find God now, and then remain in this prayer, even if it is an arid prayer of waiting in darkness for subtle energies like faith and hope to reappear in little easters. The best prayer for me now may be reflective meditation on the revealed truths of faith. People sometimes reject this method as "talking to myself." Well, why not talk to myself, if God, who can use anything as a means to encounter me, at this time is using my talking to myself as the place to meet me? At times, the best prayer may be *lectio divina*: slow reading of scripture or other spiritual writings and stopping, sometimes for a long time, wherever I experience interior understanding and relish.

HD: Is the way in which a person prays related to his or her personality?

Futrell: God works with us incarnationally; so the method of prayer that works usually fits one's temperament and acculturation. Especially for some older persons, it may be a slow reciting of the rosary, reading a series of prayers, not formalistically but deeply. These can be a medium of mystical experience for some persons. For others, the right method at a given time may be singing, playing a guitar, or body prayer in various positions. The criterion is always "What works?" We must always be alert to the signs that we are being called to a different method.

HD: Must everyone change methods at times?

Futrell: There is no magic, permanent formula, no matter how long a given method may have been

effective for one. A contemporary master of prayer, Brother David Steindl-Rast, O.S.B., has suggested two excellent questions for evaluating one's current method of prayer: (1) Is my prayer truly an expression of my prayerfulness, gratefulness, sorrow, compassion, etc? (2) Does my prayer make me more prayerful?

HD: Do methods of prayer follow a predictable sequence?

Futrell: Two thousand years of Christian experience of prayer shows that it is fairly normal for people to be led gradually from more active methods of prayer to quieter, more passive ways. When this happens, praying may take the form of simply entering into a deeply felt attitude and then resting in it: *being* thanks, *being* open, *being* praise, *being* begging, when one is very aware of one's radical poverty. In this prayer, when one becomes aware of mind or imagination running off in various directions, one simply lets all these distractions "fall" into the deep attitude, constantly coming back to it.

Very helpful to a person called to this method of prayer is the prayer book of the Bible, the Psalms, though other passages of scripture or other spiritual writings can also be an aid. The Psalms are especially well fitted to this form of prayer, because they so profoundly express deeply felt attitudes, often in a single line or even a half line. A few verses of a psalm can sometimes feed this form of prayer for days or weeks.

HD: Can you give an example of the use of a psalm in this kind of prayer?

Futrell: Certainly. For many people who are feeling far from God and nearly overwhelmed with cares and anxieties, the first four lines of Psalm 40 can nurture prayer over a long period of time. It begins

I waited patiently for the Lord,
And he drew me out of the mire, the swamp;
And he placed my feet on solid rock;
And I sang a new song in my heart of
praise to the Lord.

You should stop at each word or phrase; let the deep attitude called forth by it within you rise to the surface. Just remain there until the Lord leads you to the next word or phrase by beginning to bring on a new attitude or feeling.

HD: What other types of prayer are available?

Futrell: Another form important to learn, especially because of our acculturated tendency to want to rush on, is the "repetition": coming back in a new prayer period to interior movements we experienced during the previous one. This allows the Spirit to deepen these movements within us and to reveal to us how he is drawing us toward himself

and away from what holds us back from him. There are times when what the Lord is calling us to do in our prayer is simply to "plow the rock until it bear."

In the tradition of Christian prayer, there is no method more central than contemplation of the life of Jesus in the Gospels. This contemplation can take many forms, ranging from a fairly discursive reflection to simple presence to Jesus in a scene. The proof that one's method of contemplating Jesus is right for one right now is the experience of being more and more transformed into him in our daily living with and loving of other people.

HD: Is good prayer always comforting?

Futrell: It certainly is not. A person must be ready to recognize when the way of prayer to which God is now calling one is simply to enter into the void and to wait in darkness for the Lord. When this is the case, one is aware of it, through experiencing that at present God is nowhere else for one than in this purifying emptiness. A friend of mine, a Jesuit in his mid-forties, told me that the only way he had been able to pray for weeks was to stand holding his hands in a position of supplication. There were no thoughts, no images, not even a deeply felt attitude—nothing. Yet he knew that this body prayer of emptiness was the place where God came to encounter him then, beyond any thoughts or feelings.

HD: Did you just refer to prayer as a place intentionally?

Futrell: I often speak of it that way, because I believe it can be helpful to think about prayer as a place. Sometimes prayer is a beautiful garden full of flowers, sweet scents, and birds singing and fountains playing. Sometimes it is a mountain top, where one would like to pitch a tent and stay. Sometimes it is a desert. Sometimes it is a "blah" place, where all one can say is, "Lord, here I am in my blahness." Sometimes it is a rock that one clings to and bleeds on. Sometimes it is a cross to which one is nailed. And sometimes it is an empty tomb. For me, sometimes, it is a boat, when I am as exhausted as Jesus was when the disciples had to awaken him to calm the storm. Then, all I can say is, "Jesus, I'm with you!" before falling asleep. A religious woman, returning very blue and worn out from a draining day of ministry, composed a beautiful prayer out of this feeling of prayer as place:

Dear God, tonight I'm tired and discouraged. I want to just give up and walk away. I'm in the basement, and I want to go to the attic. In the basement, I'm lonely. In the attic, I'm alone, all one. In the basement I crouch in the dark, damp coal bin and dig up bones from the past. In the attic, I quietly open the trunk lid and think about the treasures of the past—some painful, some joyful, but treasures nonetheless. Rain in the basement beats

me to the cold, hard concrete, and I feel suffocated. Rain in the attic has a restful pitter patter as it softly sings, “I love you, I love you.” In the basement, I am closed off. The windows are darkened and covered with weeds. I cannot see the sun when it does shine forth. In the attic, there is no way to keep out the warm sun of your love as it shines through the leaves of the trees. It makes delightful patterns for my enjoyment. And so, dear God, I ask you to take me from the basement to the attic. I ask for aloneness; I ask for treasures; I ask for soft soothing rain and warm loving sunshine. I ask to feel your love. I do believe . . . help my lack of belief.

HD: Is there a right place and right time for prayer?

Futrell: Whatever the method we use, as body-persons in space and time, we must always seek to compose ourselves interiorly and exteriorly and to surround ourselves with an environment that will help us to make ourselves present to the presence of the Lord coming to encounter us. Today we are deeply aware of how much our bodily state conditions the state of our consciousness. Thus, it is vital that we take the time—perhaps a long time—to compose ourselves before we begin actually praying: to enter into a deep silence of the heart, which depends upon a deep silence of the body, imagination, and feelings. Here, methods such as the “Additional Observations” in the *Spiritual Exercises* of St. Ignatius of Loyola, the preparations in the old meditation books, yoga, Zen, or Transcendental Meditation can be helpful. The great nineteenth-century Byzantine master of prayer Theophane the Recluse described prayer truly as “standing before God with the *mind in the heart*.” Therefore, if we are to pray, we must commit ourselves to take time to do it: time to calm ourselves down, time to allow God to rise up in our awareness, to become God for us. In order to pray, we must be able to discern at any period in our lives the rhythm of prayer that we need now, and we must be faithful to this rhythm, even when we do not feel like praying.

HD: When people don’t feel like praying, is it a warning sign of some sort?

Futrell: It shouldn’t surprise us that we don’t always feel like praying. We are very aware that what we consider our most essential duties are not always those we are most eager to fulfill. Nevertheless, we do fulfill them, because of the importance they have for us, their priority in our lives. The operational proof of what priorities really are is the time that one gives to them, not verbal affirmations of their importance. Time is our most precious possession, and what we do with our time is the proof of what we value in our lives. If we really put a high priority on prayer, we will regularly give quality time to prayer. The occasional lack of a

spontaneous desire to pray is perfectly normal. It is an everyday aspect of love; ask anyone who is married. Love is commitment to another person in steadfastness despite the inevitable periods of boredom. It does, however, seek imaginative ways of transforming routine and revivifying itself.

HD: Can everyone pray?

Futrell: If we exercise our faith, our creativity, and our common sense, we can all pray. We can bring ourselves before God and take time to wait for the experience of encounter with him. We can also search our hearts to see whether we have left space for him to come and meet us. The true meaning of all Christian asceticism for nearly two thousand years has been to make space in our hearts for the Lord to encounter us there. The real difficulty of prayer is that it is entrance into the bottom of our hearts, into our deep, ongoing faith experience. It is the necessity of going out of one’s selfish self that makes prayer the hardest of tasks for humans. It is a true purgatory, a purification. This difficulty is overcome only by the Holy Spirit. Prayer places us before the wall of grace and the invisible. To consent to pray is to place oneself before this wall and to wait with faith and hope for God to lower it. The lowering of the wall is the progressive coming of God to the deep self, the bottom of the heart.

HD: Is there a goal toward which our prayer should lead us?

Futrell: Our prayer should lead us to the still point of our being that is the root of our existence, the depths of our own awareness of our unique individuality, where we touch upon the creative act of God that gives us being and, in silence and in darkness, understand that God is God. At this point of dependence of my *me* on God, I find him in a presence that is absence, in an emptiness that is filled with him, in the knowing that is not knowing but love. This, I think, is the meaning of the command of God to the psalmist: “Empty yourself out and see that I am God.” Descend to the depths of your own being, to the very point where you spring up out of my creative love, and there you will find me.

God’s presence is felt as breaking in on us, breaking down the wall of selfish self-love that limits our encounter with him. We come to see that it is the same wall that keeps us from truly loving other persons as Jesus commands us to do and keeps us from hearing and responding to the Word of God in all the daily events of our lives. In this prayer, we are transformed in faith, hope, and love, and we become filled with the light of the spirit of the risen Jesus, who will illuminate all our experiences and bring us at last to find God in all things. Often, in this kind of prayer, we encounter God and feel no need or inclination to speak, because everything is understood in love. We simply surrender to God in his transforming action upon us; yet this

is not a prayer of inaction. At no time do we feel more fully alive. For some persons this is the habitual form of prayer; others experience it only rarely. In all our prayer we should always be listening to God, ready to welcome him when he comes, as he sometimes will to all of us if we let him, in a moment of great clarity or a moment of great joy.

HD: Is there a basic attitude that underlies all types of effective prayer?

Futrell I think that the best description of the fundamental attitude of all prayer is that expressed again and again in the psalms: I wait for the Lord.

My whole being waits.
And I hope in his Word.
I wait for the Lord.

HD: How does one evaluate one's prayer?

Futrell It is helpful to ask oneself very concrete questions about the way one prays *now*. The an-

swers, of course, will be different during various periods of one's life. I would suggest the following five questions.

1. At this point in my life, do I pray best early in the morning, in the midmorning, at midday, in the afternoon, in the evening, or at night?
2. Do I pray best in my own room, before the Blessed Sacrament, in a prayer room, a parlor, a garden?
3. Am I helped most by sitting, standing, kneeling, lying on my back, a yoga position, standing on my head?
4. What method of prayer works for me now—discursive? *lectio divina*? affective? silent?
5. What do I feel when I experience a moment of encounter with God during a prayer period? How do I distinguish the feelings of waiting for God from those of encounter with God? What words express for me this experience of encounter with God?

Depression Often Signals Physical Illness

People who feel emotionally depressed for a significant period of time might benefit more by consulting their personal physician than by immediately seeking the help of a clinical psychologist or psychiatrist. It is not unusual for their depressive symptoms to be evidence of physical illness, or drug or alcohol abuse. In fact, there are at least ninety-one possible medical disorders that can present themselves as depression, and twenty-four of these illnesses frequently *produce* depression.

Many types of malignant tumors are capable of causing a state of depression. So can thyroid gland diseases, diabetes, adrenal and pituitary disorders, metal poisonings (e.g., lead, copper, zinc), hepatitis, multiple sclerosis, and infectious mononucleosis.

Drug intoxication, drug withdrawal, and sequelae of drug or alcohol abuse commonly include signs and symptoms of depression. When a depressed person is between the ages of eighteen and forty, the possibility of drug abuse should especially be kept in mind by educators, parents, and physicians. Within the United States, in this age group, drug and alcohol use is epidemic and is closely correlated with income.

Psychiatric symptoms also occur in at least 2.7 percent of patients taking prescription medication on a regular basis. Vitamin deficiencies (especially of B₁₂, niacin, and folic acid) are also capable of producing depression.

A physician who is given the opportunity to examine a depressed person medically will consider the possibility of his or her symptoms being the result of (1) drug or alcohol toxicity or withdrawal, (2) endocrine diseases, (3) central nervous system disorders, (4) infectious diseases, (5) nutritional disorders, (6) metabolic disorders, or (7) cancer. Only when all these possibilities have been ruled out should the depression be considered and treated as originating psychologically.

For this reason, conscientious psychiatrists are in increasing numbers either personally performing a physical examination on their patients or referring them to other doctors for this service. It is only ethical for them to do so. It is also wise for people who feel depressed to seek and insist on a thorough examination of their physical as well as their mental condition.

The Family in Healing

OLIVER J. MORGAN, S.J., M.F.T.
and
SYLVIA L. LAFAIR, Ph.D.

Over the last thirty or forty years, the understanding of family and relational dynamics has grown dramatically. Although it has long been known that the significant relationships in an individual's life contribute, either positively or negatively, to that person's health and development, it took pioneering work before it began to be possible to understand and utilize these relationships for active healing.

People working in pastoral or service capacities (in school, hospitals, rectories, spiritual centers, religious communities, or counseling agencies) and those involved in religious formation are well aware of the need for healing. Often, individuals who come seeking help for ongoing religious development bring with them a history of brokenness in relationships, or are burdened by past hurts. One promising approach in the process of healing involves applying insights from the burgeoning field of family therapy. As a way of understanding and actively working with multipersonal problems that often have roots reaching back into a personal or communal past, family therapy offers effective models for dealing with both individuals and networks of people who are affected by difficulties.

Our own experience indicates that the view we put forth here can be helpful in a variety of healing situations. Whenever two or more people meet in a helping encounter, sensitivity to the relational dynamics that may underlie a specific problem can broaden the range of constructive approaches that can be used. Our purpose in this article is to interweave theory and practice to clarify how contextual family therapy can be a healing resource for those in pastoral care.

CONTEXTUAL FAMILY THERAPY

One of the pioneers of family therapy was Ivan Boszormenyi-Nagy, M.D. His 1973 book *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy* inaugurated the "contextual approach" to

understanding relational dynamics and their possibilities in healing. The contextual approach begins by acknowledging that the significant relationships in a person's life are indeed *significant*. Each human being is deeply formed by these relationships. We are products of relationship networks established long before we were born and artists of our own networks, which are anchored in the past, operate in the present, and move with us into the future. Every one of us is a person-in-relation. This is our context, an intergenerational fabric that is crucial to healthy, growth-filled living.

While each individual is a part of this rich family context, he or she may be estranged from or in conflict with others who are also a part of the context. He or she may blame some of the significant relationships for present difficulties, or may see no connection between them. The individual may be surprised if the therapist suggests getting a family member to help with troubles, but the starting point of contextual thinking is the assumption that the fabric of significant relations in a person's life holds the potential for enhanced growth and problem solving.

A good example of the contextual family therapeutic approach can be seen in the case history of Mary. Mary is a single, twenty-six-year-old school teacher who came to a pastoral counselor complaining of depression, anxiety, and inability to make any concrete decisions about career alternatives or life goals. A few hours of conversation revealed a great deal of information about Mary's life. Her self-image was negative; she was unable to take charge of her daily schedule, and her laudable desire to serve others had fallen into a pattern of overgiving. A series of broken intimate relationships further depleted her personal resources. Although she still lived at home, she was not close to her siblings and could not communicate well with them. Stagnation and bitterness characterized her parents' marriage, and she felt anger, shame, and

frustration about her father's long-standing alcohol abuse.

Many forms of treatment could be used to assist Mary in dealing with her problems, but the question for the contextual family therapist is what to do with the *relational* information he or she has collected. Should the helping person "blame" her parents' lifeless, alcoholic marriage for Mary's ills, or should he or she ignore this issue with the aim of helping Mary to take possession of her own life? Are the problem-filled marriage and the lack of family communication irrelevant to Mary's present difficulties, or might her helper act as a catalyst for healing both for Mary and for her family?

ROOTS AND LOYALTIES

In contextual theory, the family is viewed as a group of people bound together in "rooted relationships." They have common roots and loyalties that bind them to one another, even when all observable standards indicate that relationships are fragmented and strained—even when those involved would deny or actively try to break these bonds.

Perhaps the first and most obvious quality about a person who thinks contextually is that he or she is interested in intergenerational patterns. In their own lives, contextual counselors have learned to value and deeply respect the power of loyalties and expectations that span generations of family life. They know all too well that their family's hopes and dreams, joys and sorrows, injustices and disappointments, caring decisions and responsible self-giving have deeply affected and shaped who they are. The family's story is very much alive and active in the here and now, as part of one's own individual narrative.

Not only are family tales and memorabilia passed on from generation to generation, but other family histories are also transmitted and operate powerfully. Such legacies can include expectations of how one will be treated by, or is entitled to treat, others; self-images or roles that one lives by (e.g., the Victim, the Rebel, the Perfect Child, the Good Religious, the Family Priest/Caretaker); ways of being male or female, parent, spouse, etc.

Each of us has our own special legacy of baggage that we carry with us and bring to all our relationships. This material is an important part of our familial and personal context, for it exerts intense pressure on us to conform. It can be seen only through an intergenerational telescope. The pain in Mary's family has its roots in events that began long before her birth; yet all of her past is part of who she is now and what she must struggle to be in the future. Her overgiving and inability to chart an independent life-course, for example, can easily be traced to patterns learned in an alcoholic home.

For someone who thinks contextually, relational

and personal health grow in proportion to the respect and consideration one gives to these intergenerational roots, loyalties, and family legacies. Mary, like many others in a similar situation, tends to feel paralyzed by frustrated caring and concern for her family. Her health and future are seemingly held hostage by those with whom she shares family life. The contextually oriented helper sees that health and liberation can be unlocked when patterns of family pain can be shared. Health and happiness, in the long run, cannot be achieved by a unilateral flight into individuation, nor by blaming others for poor or irresponsible relating. Leaving home is not necessarily a solution, because we carry our family's issues and struggles within us and bring them into our new relationships.

Parents give life and, to the extent they can, nurture and care for their children. Children are linked to their parents and to the previous generations who gave them life. Siblings share these connections and their related loyalties and concerns. Such rooted loyalties cannot be broken; they need to be acknowledged and worked with constructively. Struggling with one's life context, coming to terms with what one has inherited and shared, turning and facing one's family relationships with courage and respect: it is in these ways that one fights for one's health and earns freedom. Contextual therapy involves "working through" one's significant relationships, not only intellectually and in the counselor's office but within the relationships themselves. The contextual helper is companion, catalyst, and educator in this process.

In summary, the contextual view suggests that real human health and growth are promoted when rooted loyalties are respected and given fair consideration and when positive, caring behavior between people is initiated. We have found this contextual view of family therapy a helpful paradigm for healing. We, and others, have observed that individuation comes only with relatedness; freedom and health come from hard work; autonomy and self-actualization grow side by side with active love.

CONTEXTUAL THERAPY IN PRACTICE

What would active love mean in Mary's case, given her need for individual help, support, and treatment? In the contextual view, the first priority is to create an atmosphere of trust and caring, not only with the counselee but also with his or her family. Fruitless confrontations, expressions of worry, and exposure of areas of pain and conflict are counterproductive. The goal is rather to foster understanding of other people's life stories and renewed, caring involvement with them.

In such an atmosphere of caring, Mary might then begin to wonder what happened to her father that led him to alcoholism. She might begin to see

what her mother and father brought into their marriage from their own families, or what happened to them along the way, that might help to explain the stagnation and bitterness. She might learn to approach her parents or siblings in ways that indicate a desire to understand, to be helpful, and to strengthen these important relationships. She might begin to attempt the hard work of gaining allies who share her view that drinking must stop and the real family issues must be dealt with. She might be able to signal that she is ready and willing to work toward something healthier, if others are willing to work with her.

Such active work toward understanding and reengagement can be productive for both the individual and the family. It creates trust, and demonstrates and strengthens caring. By building on the positive, the work begins to dissipate the feelings of anger, helplessness, and depression that are present in so many wounded families. It encourages change; it frees one from blaming, worry, or guilt. Most important, active work helps a person feel worthwhile and healthy. Caring for those who are most important to us—those who gave us life and share it with us—is enabling and growth-producing for *us*.

Relational context, by definition, involves the interweaving of many views; thus, to be helpful, one must consider the importance of all relevant viewpoints present in the context. In agreeing to work

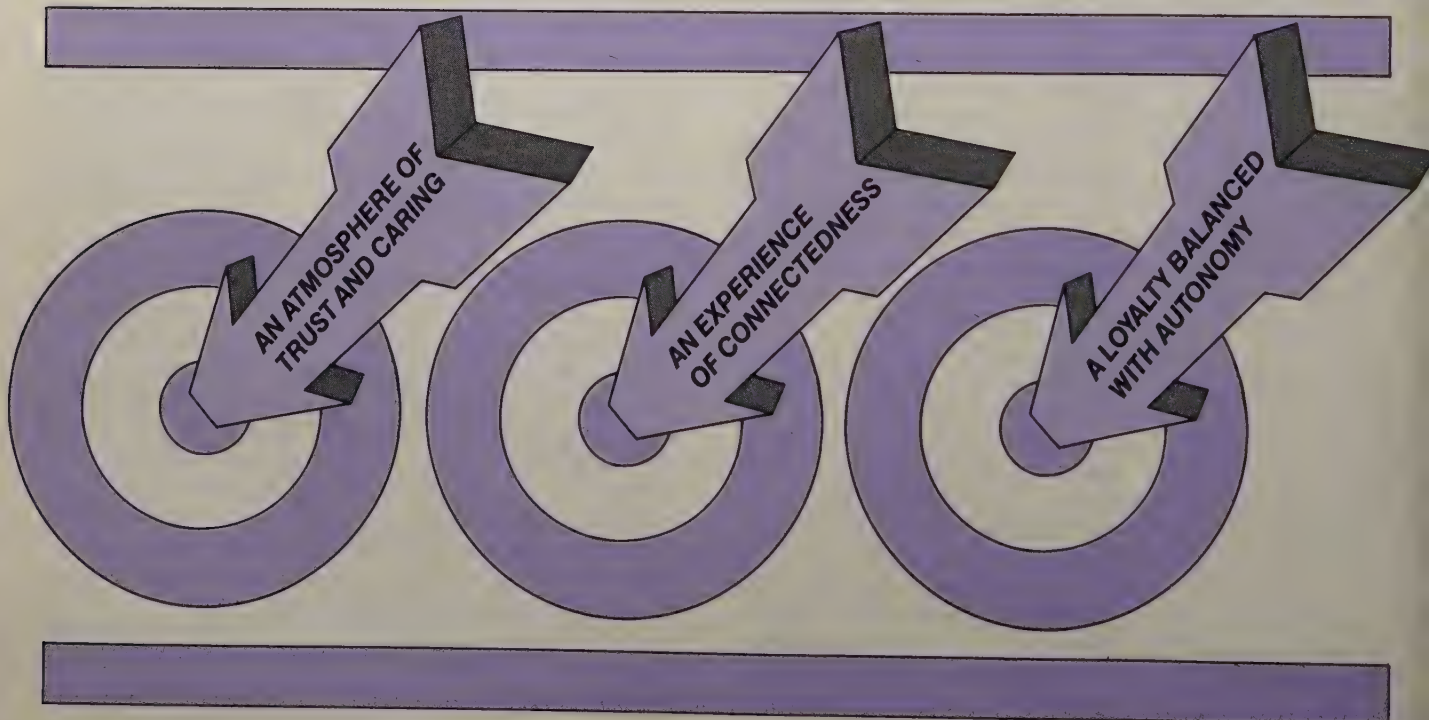
with someone, the contextually minded helper extends his or her help to *all* the significant people within the context, in the firm belief that such multipersonal caring is beneficial and healing.

CONNECTEDNESS TO ALL

The second essential for healing in contextual counseling is fostering of the experience of connectedness. The human being is relational; therefore, whenever significant relationships are damaged, misused, or denied, a multitude of symptoms can result. Ignored family pain or injustice can often be the source of what seem to be wholly individual problems. Difficulties in present relationships (e.g., problems of authority with superiors, or conflicts in community living or team ministry) often have roots in past family struggles that were never resolved. Painful family connections need not always operate negatively, however; they can also be paths of positive change and health.

Dr. Boszormenyi-Nagy and many other contextual proponents have made an interesting discovery in working with these basic principles. The growth of individual clients is not solely dependent on the positive responses of family members. Initial attempts to improve or redefine family relations sometimes meet with skepticism, hesitancy, fear, or even anger. In fact, counselors who work contextually often prepare their clients for a wide

COUNSELOR AIMS TO FOSTER WITHIN THE ENTIRE FAMILY



range of possible reactions to their initial family moves. Yet many clients report an upsurge of energy, independence, and health when such work is attempted, regardless of whether the reaction they receive is positive or negative. It seems that acting positively within primary relationships encourages clients to view themselves as being positive and healthy, and consequently they feel better.

Taking a constructive stand can carry its own benefits. For example, Mary's father might strongly resist her attempts to view life from his point of view; however, such a stance is more productive for her than blaming him, writing him off, or wringing her hands in dismay and frustration. For the present, at least she has tried. She is now free to focus energy on her own issues and concerns. Perhaps later, when her father is more ready and receptive, she can try again to understand his struggles. In the meantime, Mary's difficulties in current relationships will appear clearer, and she may find alternative ways of relating.

LOYALTY IS POWERFUL

A third key goal of the practice of family therapy is the fostering of loyalty balanced with autonomy. The contextual approach presumes that the "loyalty force" is deeply and indelibly imbedded within family relationships. We have seen its power over and over again. Parents may have a deep desire to emulate the kind of caring they received as children or, conversely, may want to provide a parenting very different from that which they received. Adult children struggle to be loyal by providing the best possible living arrangements for aging parents, but sometimes painful struggles occur as families attempt to balance individual needs with the claims of family loyalty. Clergy and religious are also challenged to find fair and satisfying life-styles that integrate the demands of ministry with the claims of their family. The pain and self-inflicted guilt children of divorced parents feel and the hunger of adopted children to find their natural parents also point to the power of family loyalty. All of these examples illustrate facets of the lifelong task of balancing our loyalty with our autonomy. Contextual thinking, we believe, offers productive and healthy ways of negotiating this important task.

SUGGESTIONS FOR PASTORAL CARE

There are a great many diagnostic intervention skills that the helper must learn. A few suggestions for personal and professional effectiveness can be made from the contextual viewpoint. First, honoring one's father and mother is a time-honored value accepted as a religious virtue in many faith traditions. In the contextual view, this is not simply an altruistic stance one takes with one's

Ignored family pain or injustice can often be the source of what seem to be wholly individual problems

family but also an integral element in one's individuation. First and foremost, helpers need to respect family loyalties. Persons coming for help should expect their life contexts to be honored and respected. This does not mean that their struggles will be ignored or minimized; rather, those struggles will be faced without any implication of disloyalty to family bonds.

Mary needs to define and work with her own issues in ways that preserve both her freedom and her family's. She must learn to honor both her family roots and her future and its potential, without neglecting either. Often, firmly supporting the value of this conflict and its healing potential while still working to balance these conflicting claims brings a therapeutic breakthrough. This is the cutting edge of contextual counseling, and helpers should experience this struggle in their own lives if they hope to be reliable guides and catalytic agents for others.

Second, the contextual approach uses listening, learning, empathizing, and inviting dialogue with parents as primary tools for healing work. The contextual helper helps others to search and struggle for the positive—to build bridges to others. Treating others as we desire to be treated is a principal contextual virtue.

Third, the contextual counselor knows well that taking a stand can often be a way of loving. In significant relationships, there are times when a person must say "Enough is enough" or "This kind of behavior must stop" or "What you're doing and saying has destructive effects on others you love." In our view, the well-planned and well-timed taking of a stand is very different from confrontation as it is conventionally conceived. The primary aim of the tone and stance that is worked for in this form of counseling is to invite dialogue. Taking a stand, however, is only part of the much larger process of sensitive discussion, loving negotiation, and enhanced understanding. Taking a stand is precisely the way that can lead to better and freer communication.

The alcohol abuse of Mary's father, for instance, is understandably a painful issue for the entire family. Periodic confrontations only drove her father into more strident denials of such abuse. As a result, the collusion of her brothers (who bought their father's beer) was never touched on. Taking a stand in this family might take the form of one family member painstakingly trying to find allies who could persuade others to share their concerns and offer their help and companionship in a healing process (Alcoholics Anonymous or psychotherapy, for example). Through joining together in a supportive way, a family might be able to make a covenant to search together for new ways of being family. All would benefit from this, and the paralyzed love and loyalty within this family would be liberated.

PRACTICAL REFLECTIONS

A few final practical reflections should be included here. We are often asked, "Does the contextual approach advocate working with the whole family at the same time and in the same room?" One can get the impression that family counselors love to engage entire families, and the more family members present, the better. This would be a misconception of family therapy in general and of the contextual approach in particular.

In an effective contextual approach, the counselor always tries to think in terms of at least three generations in a family and of the patterns this network presents. Such counselors are constantly searching for resources and allies within this family context. It is sometimes helpful to meet with as many willing family members as possible; however, the key is to focus the work where the action is. Contextual counseling can be done with entire families, small family groupings, or individuals. Often it goes through phases in which the numbers and constellations of people vary from one stage to the next. The important thing is to work on those interpersonal issues that are painful and to think, act, and focus caring in ways that take into account others' views and feelings. Those who are involved are called on to try to consider life from the stance

of the other, and they are asked to make active and constructive caring a life-style. This inevitably leads to new, different, and often more productive relationships.

CONCLUSION

The insights and techniques of contextual family therapy can be used beneficially even by those who are not counselors. Anyone who tries to help others grow and resolve difficulties can solicit information and suggest healing work that respects family patterns, loyalties, and dynamics. Contextual thinking can be used by a wide range of helping persons, though of course long-term work in depth should always be referred to the professionally trained.

Contextual counseling is hard work, but it is rewarding for both clients and their counselors. It is based on the simple convictions that caring can be healing and that constructive caring for those with whom we share family life can free the individual from paralyzing patterns of relationship. As a method of approach to the helping encounter, we believe the contextual view can be beneficial to counselors, pastors, and religious formation people alike.

RECOMMENDED READING

- Boszormenyi-Nagy, L., and B. Krasner. "Trust-based Therapy: A Contextual Approach." *American Journal of Psychiatry*, July 1980, 137 (7), 767-775.
- Boszormenyi-Nagy, L., and G. Spark. *Invisible Loyalties: Reciprocity in Intergenerational Family Therapy*. New York: Harper and Row, 1973.
- Green, R., and J. Framo, eds. *Family Therapy: Major Contributions*. New York: International University Press, 1981.
- Lish, G. "Parents and Children and the Debts of Love." *New York Times*, 22 November 1978.
- Minuchin, S. *Family and Family Therapy*. Cambridge: Harvard University Press, 1974.
- Haley, J. *Changing Families: A Family Therapy Reader*. New York: Grune and Stratton, 1971.

Not Too Much Word

JAMES TORRENS, S.J.

Not too much word.
Ears overfill
with what they've heard.

Snow of words, cease.
Spring parachute
shall seed our crease.

Word, enter womb,
articulate,
crack into bloom.

Word, try out air,
learn reach and step,
weigh something there.

Cut the word plain.
Flesh against wood
has borne much pain.

Bury the word.
On the ripe day
earth will be stirred.

An incident from early in the Bible, obscure but significant, has long intrigued me. When the Jews were parched and were complaining in the Desert of Zin, Moses struck water from the rock, but in doing so somehow displeased God. The consequence for him was death within sight of the Promised Land, before he could enter it. The old explanation was that he sinned in striking the rock twice, when once

would have done; he thus showed a lack of trust. *The Jerome Commentary*, however, concludes that Moses broke into "bitter denunciation, . . . anger and sarcasm," instead of "making the occasion a joyful manifestation of God's effortless control over nature." Whatever it was, a man's busyness was an obstacle to God's work.

De te fabula, as the Latin put it; the story is meant for you. Recently, I heard someone say of a liturgical celebration that it was fine but the preacher went on too long, "though he did get to something substantial in the last five minutes." Pastors and students of mine have chided me, too, about prolixity. I wonder now how many of my homilies or classes have consisted, in actuality, of five good minutes struggling to get out. Help! cries the word of God, You're muffling me!

The length of a message is in itself of little consequence. The gospel does not have to be offered up in bits, or bites, as if for babies. Jesus spoke at great length sometimes. His language was full of pointed illustration. He seems never to have quite repeated himself, though his themes remained constant. He had plenty to say.

Through the centuries, people have gotten used to waiting patiently through the word, in the course of drawing nourishment from it. I remember being shown boxes of handwritten sermons at Barrington Hall in Roswell, Georgia. They were long and meticulous, in Calvin's tradition of studious preparation. The ancestor who wrote them met the demand of his day for full development, for fleshing out or for what the rhetoric courses have called amplification.

Of amplification we now have had enough. Verbiage comes at us full volume—buy this, answer this, have you heard the fantastic qualities of this, watch out for this, my opinion is this, plus, of course, vote for or against this. So much chaff, so little wheat. Ours are inflationary times; hence we are ready to pay out more words to get something across. But the truth carries its own weight. More than ever, people admire economy, directness. The word seems to need paring, trimming down, a recovery process such as that which exposes the grain under thick overpainting. The word is struggling to get out.

Our ministry of the word, the account every believer must give of the faith within him or her, can profitably keep the above in mind. Amplify if necessary, but to add insight, not just to drum something in. Express feeling, too, if it flows right out of what you are saying and is not just artfully managed.

Today's situations are far from simple. People come before us with a complication of loves and finances and identity crises and resentments and decisions pending. Each puts, not just to us, but to life, a specific question: What is God saying to me, or to us all, right now? Before any response we

often need a long pause. Ignatius of Loyola used to advise: "It is a mark of maturity not to give your opinion hastily, if the matter is not easy, but to take time for studying and reflecting on it or discussing it with others."

The word has a gestation period and needs meditation, mulling over. The account each of us gives may be marked by some habitual concern, which is fine if it adds focus rather than distorts. It may be a fact, as claimed, that the great speakers on behalf of the truth have only one thing to say, like John the Disciple exhorting the early converts: "My children, love one another." Leo the Great could hardly speak or write without reminding people that "the reality of our flesh exists in the Lord Jesus Christ" (*Letter to the Church at Constantinople*), whence he drew the immediate conclusion what great dignity this incorporation brings us! John Chrysostom, as archbishop, kept noticing the contrast between ornate churches and the shabby poor, and of course he deplored it. Teresa of Avila, sharp observer and warm heart that she was, kept

pouring out illustrations about the way God attracts an individual soul.

Preparation of the word is indeed the task of our lives. Bringing forth the truth in voice and act, as much as the exercise of any other profession, calls certainly for craft—not cleverness, but the study of models. Above all, however, it calls for an attentiveness at each moment to what God is trying to say.

Ignatius of Loyola traced out, and indeed embodied, a formula for his followers: "Our conversation is clear, joyous, devout, easy, familiar, and simple." Anyone acquainted with Ignatius knows that he did not attain this condition quickly or without struggle and suffering—a long tutorial session with the Holy Spirit. If only simplicity, and the simple truth were all that simple! To be hearers of the word and bearers of it, to attain to that "condition of complete simplicity" that T. S. Eliot recommends at the end of *Four Quartets*, means, in Eliot's words, that one must give of oneself in the way "costing not less than everything."

Toward a More Just World

To construct this more just world means, among other things, making every effort in order that there will be no children without sufficient food, without education, without instruction; that there will be no young people without a suitable preparation; that in order to live and to develop in a worthy way, there will be no peasants without land; that there will be no workers ill-treated or deprived of their rights; that there will be no systems that permit the exploitation of man by man or by the State; that there will be no corruption; that there will be no persons living in superabundance while others through no fault of their own lack every-

thing; that there will not be so many families badly formed, broken, disunited, receiving insufficient care; that there will be no injustice and inequality in the administration of justice; that there will be no one without the protection of the law, and that the law will protect all alike; that force will not prevail over truth and law, but truth and law over force; and that economic and political matters will never prevail over human matters.

—Pope John Paul II
In *L'Osservatore Romano*,
5 February 1979

Celibacy in Community and Ministry

GEORGE A. ASCHENBRENNER, S.J.

Besides a contemplatively alive and intimate relationship with God, celibacy requires a lively love relationship with brothers or sisters in religious community. Reduction of the essence of religious celibacy to nothing more than a special relationship of solitude with God has often led to excessive individualism and to an overly spiritualistic, and therefore deficient, understanding of religious celibacy. I am convinced that religious celibacy cannot be attractive and effective in the church unless it is seen as essentially involving a relationship of shared life and faith in religious community together with a distinctive relationship with God. What identifies the religious celibate is a genuinely corporate life and faith. This is an important part of what we mean when we say that religious life is life in community.

When this essential corporate dimension is denied or overlooked, one's celibate identity can be dangerously confused. In every human heart there is the desire for a marital mate, and every man and woman enjoys a God-given seductiveness. Of course, this seductive tendency can be misused to corrupt healthy human relationships, but its presence is healthy in itself and can promote something much more valuable than simple mating: a vision of the whole human family as bonded in mature, enjoyable, loving relationships. The celibate's aim must be not to suppress or destroy this natural tendency, but to understand it and then to carefully adapt his or her expression of it. This adaptation is motivated and directed by the intimacy and de-

cisive focus of a distinctive companionship with a loving God. If the celibate has not developed a clear celibate identity centered on God's love, it is understandable that he or she may make the dangerous mistake of unconsciously seeking the fulfillment of a marital relationship in community. Disappointment in the search for marital fulfillment in community and for the experience of a kind of intimacy and sharing in a small, homey, "domestic," community are more common reasons for leaving religious life than is generally acknowledged.

SOLITUDE REMAINS ESSENTIAL

Though a sense of corporate life and faith in religious community is essential for celibate identity, one cannot simply replace solitude with community. Such a misguided attempt would corrupt the experience of celibacy, for it would deprive celibacy of its power to witness to God's love. Without solitude, it is easy for celibates either to lose their previous attraction to the life or to lose themselves in a near-continuous flurry of work. When a higher priority is given to living in a community of love than to solitude with God, the call to religious celibacy can be muffled or even silenced completely.

Religious celibacy can never be justified or explained solely by the beauty of love and support in community without a core relationship of solitude alone with and in God. Without intending a final judgment on any particular person, I wonder whether this might be a lesson we can learn from

many of the departures of the sixties and seventies. If primacy is not given to the central relationship of solitude alone with and in God, the communal relationship can demand a priority that will confuse, if not destroy, celibate identity.

Though my primary concern in this article is with the celibate charism in religious life, much of what I am saying can be applied to the celibacy of the diocesan priest; however, some adaptation must be made. Whereas celibacy is an essential charism of religious consecration, the celibacy of the diocesan priest is a discipline that the church declares presently desirable but not always essential to ministerial priesthood. A communal relationship does not seem part of the essential structure in the celibacy of diocesan priesthood, at least not as it is in religious celibacy. Any genuine sense of community among the priests within a diocese, deanery, or parish seems to develop more by personal choice than by any policy, plan, or natural orientation. There is surely a legitimate sense of community that the diocesan priest has with the people he serves; but the exact nature and role of the celibacy of the diocesan priesthood and the possibility of communal support for it require much more investigation and study. For these reasons, although this article may help diocesan priests to find some insight and inspiration, I will be focusing more directly on the charism of celibacy in religious life.

SIGN OF GOD'S LOVE

Because of its communal dimension, religious celibacy is not a life that can be achieved alone. Often, in the past, celibacy was viewed almost as if it were a sexual secret known only by the celibate and God—and frequently the celibate wished God didn't know. Or celibacy was a kind of antiseptic stance, a refusal of sexual and affective involvement with other persons that the celibate doggedly clung to day after day, with growing anxiety and tension. At times it was a presence in the world that called forth more pity than admiration. But religious celibacy was never meant to be so joyless and tension-ridden. Through a shared life and faith in community, brothers or sisters must help one another to a celibacy that is an attractive, effective, and inspiring sign of the full reign of God's love in human hearts. In maintaining the proper balance between and integration of contemplative solitude and communal presence, all the members of a community have a serious responsibility for the radiance and liveliness of one another's celibate existence. This corporate dimension of our life and love together becomes more important daily, not just as some formalistic witness of celibacy, but "so that the world may believe" (Jn 17:21).

This shared life and faith, though never easy to achieve and maintain, is worth the struggle. A cor-

porate sense of faith life requires that our support be rooted in the sharing of the fundamental faith realities and visions of our various congregations. Celibacy, poverty, obedience, mission, and community, as realities of our experience of God and discipleship with Jesus, should be shared both explicitly and implicitly, and should therefore bind us together more profoundly than past uniformities of dress, work, and schedule. But this is not easy. It will never be easy for human beings to live in closeness with each other and to take one another seriously. Husbands and wives in successful marriages know this. Many of the communes of the sixties never learned this; they dissolved because they never formed the intention to do the hard work needed for unique individuals to grow together into a deeply bonded community. It is in this struggle to live and believe together that celibates are able to meet another important need: through interaction with other sexual and affective persons, they work off and express, usually quite unconsciously, some of the psychosexual energy that builds up daily.

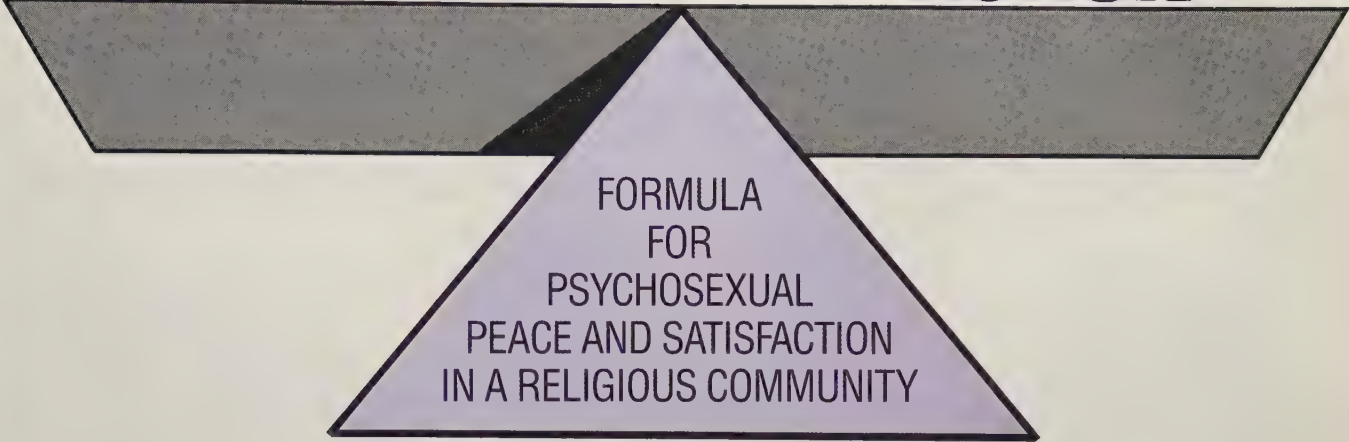
QUALITY OF PRESENCE COUNTS

When a community of men or women is striving to maintain this proper balance of quiet solitude and loving interaction, it can provide a basic psychosexual peace and satisfaction whereby all the members are able to feel most "at home" in this local community. Though the energies of the community are turned outward in readiness for service, the celibate brothers or sisters find their deepest and truest identity in the local community. At-homeness in a celibate community does not require the presence of a close friend, although friendship always means a special at-homeness for the heart. It cannot be measured simply by the number of clock hours spent at home. Nor does it necessarily mean that all the members of the community have personally chosen, completely on their own, to live with these particular people.

At-homeness must reach a much deeper level. In the local community, the celibate daily lives and shares the fundamental all-pervasive commitment meant to identify his or her very person. Just as we did not choose our celibate vocation all by ourselves—it was revealed to us—so we should not choose the community members with whom to live and share that vocation all by ourselves. A religious community is called together by and in the Spirit of God to radiate God's love for all the world. The at-homeness of any member in that community is best manifested in the quality of that member's presence within the community. An integrated peaceful presence, open and available to all the other members and without excessive compulsion and distraction, reveals a person's genuine at-homeness. This center of shared commitment gen-

QUIET SOLITUDE

LOVING INTER- ACTION



FORMULA
FOR
PSYCHOSEXUAL
PEACE AND SATISFACTION
IN A RELIGIOUS COMMUNITY

erates a great strength for all the other relationships the celibate has outside the community. When this at-homeness is lacking, the celibate is always relating from outside the community, away from the center of strength. This weakened sharing of commitment can easily produce identity confusion, even before the person is really aware of it.

Though the root of celibate identity is a distinctive solitude of companionship with God, a corporate life and faith are also essential for zealous, celibate service. It is conceivable that a celibate person, while recognizing the critical need for regular contemplative prayer to keep celibate faith focused, might have to pray less so as to be more involved with community, if his or her celibacy is to stay alive and enthusiastic for service. Deficient community presence can not only cause problems in community but also interfere with celibate identity, because of the essential relationship of religious celibacy with a corporate life and faith. Our beautiful responsibility for one another's celibate vocation within the church should regularly inspire wonder at the miracle of a Father and Son so intimately one in the Spirit of Love. See how they love one another!

A RELATIONSHIP WITH MINISTRY

Besides relationships with God and with religious community, celibacy also involves an essential relationship with ministry. A creative, responsible ministry always relates a celibate to other men and women in many ways. Once again, this ministerial relationship is neither a luxury nor a personal convenience; it is essential to religious

celibacy. Nonetheless, it should not assume absolute primacy in the definition of celibacy.

Without a clear sense of the proper place of ministry, celibate identity can be confused and corrupted—much as it can be in the situation described earlier, when the essential communal relationship assumes undue priority. In my opinion, this identity confusion is now gnawing away at the effectiveness of celibacy in the church.

There are more than a few celibates today who are confused and at times angered that works once reserved for them are now being done by lay counterparts, usually with equal seriousness and competence. Whether as an administrator or a teacher in a Catholic school, a parish director of religious education, a pastoral minister in a hospital, an extraordinary eucharistic minister, or even, once in a while, an assistant pastor in a parish, the lay person seems to be encroaching on the works of religious. Not only does this often sour relationships between religious and laity, but it reveals a serious misunderstanding of celibate identity on the part of the religious. One's identity goes far deeper than simply what one *does*. When celibacy is conceived, whether consciously or unconsciously, primarily in terms of ministry and not in terms of a distinctive companionship with God, it brings the anxiety of confusion and the tension of competition, rather than the peace of identity in God's love.

MINISTRY SECONDARY BUT ESSENTIAL

This misunderstanding of celibate identity is an example of a common misapprehension about re-

ligious life today. Often religious life is facilely identified as a life in community, a life of service in our world, or a combination of these two elements. But there are growing numbers of lay people, married and single, who live in community and whose lives are poured out in service, so it becomes clear that religious life must find its unique identity elsewhere.

I believe that religious life must find its central identity more in the vowed consecration itself than in community and service, and that the foundation of celibate identity should be a person's realization of a distinctive companionship with God.

On the other hand, if the celibate is not creatively and responsibly involved in ministry, he or she will hardly be able to achieve fundamental peace and enthusiastic joy. To stir enthusiasm for generativity in ministry is the essence of religious celibacy. If this essential ministerial orientation is not expressed sufficiently, a natural urgency is frustrated, which often leads to paralyzing disappointment instead of energetic peace. Like the hard work involved in community formation, deep commitment to ministry allows the celibate to unconsciously work off the psychosexual energy of life.

If this stress on the importance of ministry for celibates were seen as limiting ministry only to activity and busy-ness, it would intensify what may be already the most serious danger facing active apostolic religious today. Decreased numbers have highlighted increased needs for work to be done in furthering God's kingdom in human hearts; consequently, we tend to be excessively concerned with activity and work to be done. The ideal of active apostolic ministry unconsciously becomes the goal of being as busy as possible. Without a properly spiritual quality of heart and presence in all the activity, ministry can become a flurry of compulsive activity: superficial, unfocused, and far less salvific than it should be. Celibacy does usually involve a busy life of service, but finally and most profoundly it is a quality of heart and presence within whatever is done.

VOLUNTARY POVERTY REQUIRED

It is chiefly in the ministerial dimension of a celibate life that we encounter another needed balance. When not integrated with an appropriate degree of voluntary poverty, celibacy's witness to hope and trust in God's love will be seriously blurred. When the affective renunciation involved in religious celibacy is not buttressed by a similar renunciation in a life of voluntary poverty, a celibate's life makes no re-annunciation about a God whose love can always expand our human hearts to a fullness in resurrection; celibacy then seems to be merely a denial of any genital sexual expression. In an oversexed culture, this invites ridicule and pity rather than provides inspiration. "A com-

Without a clear sense of the proper place of ministry, celibate identity can be confused and corrupted

fortable bachelordom is no sign of the Kingdom."

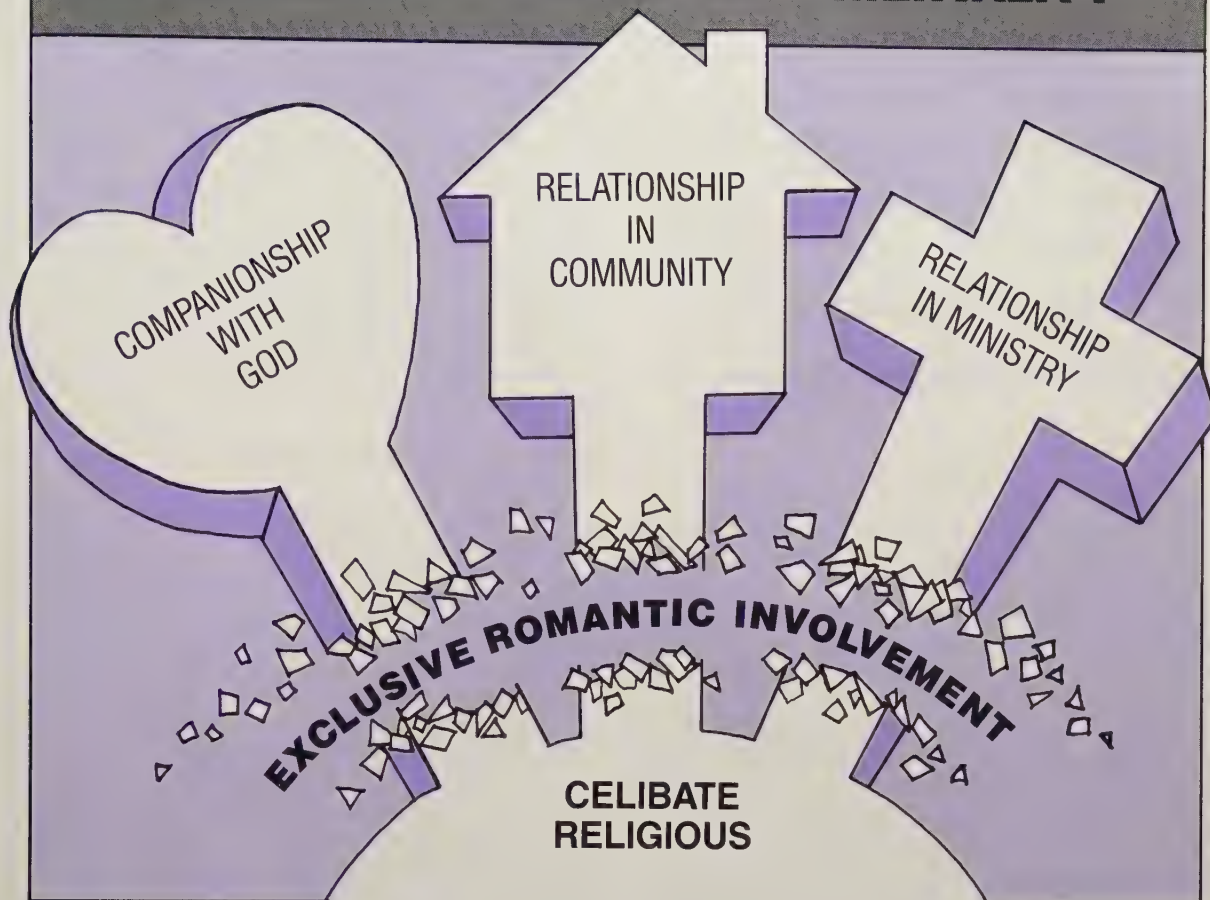
The word *chastity* seems to connote simplicity and poverty. A chaste room is simple and uncluttered; a chaste picture is simple in line and detail. So too, celibate chastity must be fundamentally simple and uncluttered. Too much clutter can diffuse the simple focus of the celibate witness: "Only in God will my heart be at rest."

RELATIONSHIPS CAN VIOLATE

In the ministerial dimension of their lives, celibates will form relationships with all sorts of people in all sorts of situations. Acknowledging those kinds of relationships that violate celibacy can help us to appreciate even more the clear and inspiring witness that celibacy is meant to be in all types of ministerial relationships. We should not think that genital sexual expression is the only, or even the chief, violation of celibacy. In these false forms of celibate relationship, it is often the unconscious aspects that are the most insidious. The "bachelor" and "old maid" syndromes always violate celibacy. Bachelors, feeling that the challenge and vigor of life have passed them by, usually become uninvolved spectators. Old maids, attempting to avoid such a condition, often demonstrate a superior, critical attitude and condescendingly carp at those seriously involved with the challenges of life. This terribly unrealistic attitude bespeaks the sadness of a burdensome self-centeredness. Undue concern with one's own security is often an expression of excessive anxiety and hypochondriacal fear for one's own health. Whenever celibacy removes a person from the risk and challenge of relationships, the bachelor or old maid is born, and the energetic decisiveness of even the most talented young celibate is corroded.

The workaholic mentality is a frequent escape from the challenge of genuine celibacy. Many of us have some workaholic tendencies that express themselves in relatively unimportant ways. Fully developed workaholicism, however, is a compulsion

DESTRUCTIVE "THIRD WAY" MENTALITY



for finding one's chief and most significant satisfaction and challenge in involvement with things rather than with persons, especially in the job done well and completed on time. Workaholics appear externally to be so competent, dedicated, and busy, such juggernauts of activity, that others fear to interrupt them. Internally, and often without their knowing, they do not experience life as a love affair. As a result, they often feel a vague, nagging sadness from which the excessive work distracts them. This is just the opposite of the fire of love glowing in the heart of any truly zealous apostle of God. When workaholism becomes an easy compensation for the intimate challenge of a celibate life, it dampens the fire of enthusiastic zeal and saddens the human heart, whose nature is to yearn for the fulfillment of interpersonal love.

SELFISHNESS WILL CORRUPT

A rapidly growing phenomenon in our world during the past ten to fifteen years is the "swinging singles" mentality. It is manifested by individuals who fight shy of marriage. Though they flock to-

gether at certain designated bars, night clubs, and condominium complexes, their unmarried condition masks an adolescently immature fear of serious, permanent interpersonal commitment. Excessive concern for comfort, youthful appearance, and convenience mires these people in themselves and fosters manipulative promiscuity rather than love. Without careful reflection, the celibate, as naturally seductive as any other human being, can slip into a type of swinging singles mentality that will corrupt any healthy relationship with God and with other persons.

It is natural for men and women to date and have romantic feelings about one another; this is simply part of God's blessing on our human condition. Yet the sinfully selfish dimension of our humanity can exaggerate and misdirect any of God's blessings. Consequently, the seductively romantic in our nature is never easy to channel and integrate properly within all our relationships. The celibate must learn not to repress the romantic desire for a dating relationship, but to carefully transform this natural tendency so as to avoid a dating mentality, since this will always violate healthy celibate re-

Because of its communal dimension, religious celibacy is not a life that can be achieved alone

relationships. The "third way" is a developed, serious example of this dating mentality about which little is heard today but which, as a phenomenon among celibates, seems far from dead. Once we acknowledge the denial of all genital sexual activity as essential to celibacy, the solution to the "third way" problem is not primarily to forbid any nongenital, interpersonal actions but to recognize in the midst of habitual patterns of behavior a mentality that seeks to date with a romantic exclusivism. When this type of mentality takes over in a relationship, not only is the celibate companionship with God obfuscated, but the celibate relationships in community and in ministry are impeded.

In cautioning against this dating mentality I do not mean to frown on the intimate celibate relationships of various degrees and intensity of love. Without these beautiful gifts from God, celibate living would surely not be an enthusiastically joyful experience, if it would be possible at all.

Another violation of genuine celibate relationships is the mentality of clericalism. Because clericalism is based on an unfounded sense of superiority, it involves expectations of exaggerated respect and a plethora of privileges. Its primary focus is on being served and treated as special, rather than on serving others. This un-Christlike attitude is rarely so gross as to be a matter of explicit consciousness and will; rather, it has become rationalized over the years and is a systemic evil for which no individual can justifiably be blamed. Nonetheless, it violates the basic equality of the whole human family, impedes the expression of celibate compassion, and is opposed to a Christian presence within this world.

To be without a marital mate is to bear a wounded emptiness as part of one's identity. But this wound need not force one to close in on one's self defensively; it can bring a salvific peace with one's own suffering because of a belief in God's love. One who finds this peace in the midst of suffering is not tempted by arrogant clericalism, but

is sensitive to all other suffering people. This is not automatic development, however; it takes grace, faith, and much human development. Moreover, this compassion is a helpful index of genuine religious celibacy. In a world undergoing sexual and affective revolution, this quality should forge a bond between the celibate and an emerging new world community. Without justifying or condoning everything involved in these causes and movements, celibates should show compassion for women, blacks, gays, the divorced, third-world countries, and other groups struggling against past oppression and discrimination. Clericalism, as it can affect priests or religious, women or men, is always part of the problem rather than part of a suffering toward the solution.

COUNTERCULTURAL WITNESS

The ministerial relationship will reveal how countercultural a celibate presence is in this world, often more vividly than the relationships with God and with community will. Someone who lives a contented, enthusiastic celibate life challenges some strong cultural prejudices by that very act, without so much as raising his or her voice. Religious celibacy proclaims that the meaning of one's identity as a man or a woman runs much deeper than the superficial biological proof of genital sexual activity. For this reason, human maturity, whether for an individual or for an interpersonal relationship, does not absolutely require genital activity. Celibacy also announces that the ultimate value of human life is not the self-fulfillment and satisfaction that can result from mature genital sexual activity but loving self-sacrifice. These statements in faith about the meaning of human life fly directly in the face of our culture's sexually fixated self-indulgence. To many they seem freakish, impotent, and deranged. Usually, they are not even honored with an angry confrontation, but are lightly and casually dismissed with a cynical smile.

Such ridicule makes us feel strangely outcast and alienated from the ordinary culture. This sense of rejection can induce us to make inappropriate compromises, to try to fit in and be much more a part of the culture than is right. Our need to be accepted is so strong that, chameleon-like, we tend to match the color of our beliefs to our immediate environment. It takes deep convictions to be able to stand out. In this situation, the necessity of both a deep, intimate rootedness in God's love and the support of one's celibate religious community becomes obvious.

BALANCING A THREE-FOLD RELATIONSHIP

Religious celibacy as a relationship of distinctive companionship with God essentially requires the two further relationships of religious community

and ministry. There is a certain graced facility to mature celibate living that can arise only from a carefully balanced integration of these three relationships. Celibacy will not be happy or generative if it does not achieve such a balance. In Erikson's view of human development, the adult stage of generativity is effective only insofar as the immediately previous stages of identity and intimacy are kept alive. Consequently, when a celibate's ministry that had previously been enjoyably generative goes flat, it is not necessarily an indication that a change of ministry is needed. The person may have become so busy that his or her contemplative identity (i.e., alone with God) has become vague, and

relationships in community are no longer sufficiently intimate, with the inevitable result that a ministry previously felt to be generative loses its challenge and enjoyment. Without a clear identity intimately shared in community, generativity cannot take hold of and cannot maintain its hold on a celibate heart.

Religious celibacy is a gift and a vocation. But only the careful cooperation of a receptive person can allow it to bless the church and our world with an enthusiastic human presence that can unleash people's deepest yearnings for love and joy in God, who alone can finally give rest to a restlessly journeying heart.

For Current Strugglers, by a Survivor

This morning I shoveled snow to clear our driveway. It was a bright, sunny day, and I thoroughly enjoyed the task. Shoveling the drive reminded me of the last time I did so, and I thanked God it was now and not then. "Then" was the painful and trying time of depression and fear: midlife and menopause were upon me, and it was awful.

Now, some two years later, I have survived the dreadful experience and am more fully alive than ever before. Those who encouraged me during the difficult time said that would happen, and happily they were right.

I have found that God is faithful during times of depression and fear. Though the direction life is going is unclear, though life seems a desert then, God gives the strength to keep going day by day. I have found, too, that praying regularly and honestly is very important, as is the patient reading of good books, spiritual or secular, and the help of a capable spiritual director to whom one can honestly express depressing thoughts and fears. It is difficult to express how frightened one is, the worst part being that it seems as though this state will never end, that this is who one really is, that it has just not surfaced until now.

The depression carries with it loss of self-esteem, feelings of low self-worth, and loss of energy. I would never have believed that I would have difficulty getting an ordinary dinner on the table, but I did. So often in my professional capacity have I encouraged

someone to walk if they could not run, crawl if they could not walk. That day I took my own advice, and dinner did get done. It is amazing how much one can accomplish, patiently going one step at a time and focusing on the main task.

The marvel of it all is that God still accepts me as I am. It is a profound experience to become aware that even if this is the real me, God has known it all along and has been accepting me all along. There is great freedom, purification, and wonder in that experience. I can then take God more seriously and lightheartedly and myself less seriously and more lightheartedly. When the crucifying pain is over and resurrection happens, a deepened sense of God, others, and myself remains. What I learned from experience stays, the freedom and wonder stay, and a sense of integration and joy are present, along with gratitude and a renewed zest for life.

To any who are going through a similar experience now, I offer my prayers, my words, and my hope that they will let God carry them through the experience to renewed life, that they will use whatever personal and professional means they need to help them through. Take my word for it, they/you are worth it.

—Sue Anne Brorby, S.M.R., Ph.D.
Meredith Counseling Center
Detroit, Michigan



ELECTROSHOCK TREATMENT STILL USEFUL

Reply by James J. Gill, S.J., M.D.

Question: Has the medical profession changed its attitude about "shock treatment"? My impression has been that it is a very risky procedure not favored any longer by psychiatrists, but recently a friend told me that "it's making a comeback." Is that what's actually happening?

Answer: Your friend is right. During the last five or six years, as reported by Fred H. Frankel, M.D., in *The Psychiatric Therapies* (published by the American Psychiatric Association, 1984), a definite shift has occurred in medical and psychiatric attitudes toward electroconvulsive therapy (ECT). Frankel states, "Instead of regarding it as dangerous and potentially harmful, the profession has moved to viewing it as the safest treatment to take under many circumstances."

Usually, ECT (a painless, electrically stimulated grand-mal convulsion, with the patient asleep under anesthesia and remaining totally relaxed) is prescribed as a treatment for severe depression. Psychiatrists will often attempt to remove the symptoms of depression by first using an antidepressant medication; but if the patient's response is poor, they recommend ECT. When the depression is accompanied by suicidal thinking, however, it is not unusual for the doctor to prescribe ECT at the earliest stage of treatment.

A study conducted by the Medical Research Council has shown that fifty percent of deeply depressed patients who had failed to respond to antidepressant drug therapy did improve significantly when subsequently treated with ECT. The findings in that research project, as in others, suggest that depressed patients of one type are clearly ECT responsive and not drug responsive, whereas depressed individuals of another type are not benefited by either ECT or antidepressant medication.

Many with *endogenous* depression (described in "A 1980 Look at Depression," HUMAN DEVELOPMENT, Spring 1980) who fail to respond to treatment with drugs do so rapidly when treated with ECT. This is especially true of depressed persons who are experiencing delusions (e.g., of being persecuted or being unforgivably guilty).

Occasionally, ECT is used in the treatment of schizophrenic patients, but in such cases it is not generally considered desirable as an alternative to either drugs alone or drugs in combination with psychotherapy. At times, ECT has been used for obsessive-compulsive disorders, anxiety states, neurotic depressions, hypochondria, and intractable pain. Most psychiatrists today, however, do not prescribe ECT for any of these conditions. Very rarely do they use it when treating adolescents or children.

The mode of action of ECT continues to puzzle medical scientists. At the present time, some interesting neurohormonal and neuroendocrine theories are under study. A growing literature deals with the possibility that the cause of depression may lie in an alteration of certain hormones (neurotransmitters) affecting the brain and that the electrical activity in this organ during and following ECT helps to restore these hormones to their normal state.

The possible adverse effects of ECT have been minimized by some physicians and exaggerated by others. A patient receiving this form of therapy is likely to experience some loss of learning capacity and memory for events either preceding or following the course of treatments. Generally, memory for events that occurred long before ECT substantially recovers by six to nine months after ECT. Memory for events that occurred days before the treatment may be permanently lost. Learning

capacity is also substantially recovered within six to nine months of completion of the series of ECT treatments, which are usually administered, by physicians in the United States, three times weekly. More than fifty treatments would be considered extensive and could lead to long-lasting or permanent impairment of memory capacity or cognitive function.

Despite these possible side effects, psychiatrists

will continue to use ECT for seriously depressed, melancholic, and suicidal patients. Frankel explains, "Because the side effects and complications of high doses of antidepressant medication continue to represent problems and because some patients are unresponsive to medication, ECT not only survives but commands the increasing respect and recognition of the mental health profession as an important treatment procedure."

Life-Stopping Events

The familiar expression "life begins at forty" reflects an optimistic and encouraging viewpoint. But life often stops long before forty. An early failure or injustice can bring it to a halt. Such events as losing a position, being transferred, or being overlooked for promotion have the potential to stop one in one's tracks. These events can occur at any moment in a person's life and inflict an emotional wound that blocks further growth. He or she is likely to cast blame for its occurrence on someone else—a boss, superior, or colleague. Consciously or unconsciously, the person affected continues to dwell on the event; the wound does not heal. It can result in a bitterness so deep and toxic that it poisons the human environment, beginning with the resentful person himself or herself.

The dilemma for one who experiences a potentially life-stopping event is whether to "sit in the road" or "be on the road." The challenge is to move ahead. Hemingway has written, "Life breaks us all sometimes, but some grow strong at the broken places." Every setback, and even every failure, is an opportunity to grow. As an old adage reminds us, when one door closes two others open.

How can a person prevent a failure, setback, or disappointment from becoming life-stopping? One must face and *accept* what has happened. This is easier to say than do. For many people, the task is

very difficult to accomplish alone—even alone with God. It usually helps to talk out what has happened with a close friend. Doing so makes it possible to recognize clearly what has happened and to face the fact that spilt milk cannot go back into the bottle.

One may cry, but one must move on. It is moving on that is critical to growth and to profiting from the experience. From this moment on, with Lot's wife in mind, there must be no more looking back. And no more regretting, rehashing, or reliving.

To decide whether you are a victim of a life-stopping event you can ask yourself, Do I find myself frequently thinking unhappily about some setback, offense, or failure in my past? And do I talk about that event often? If either answer is yes, you have experienced a life-stopping event. But it is not too late to change and to move on.

Restarting life can be accomplished by letting go. Lady Hendriques once recommended, "Let go and let God." But it takes a resolute will to achieve this.

—Alfred Jolson, S.J.
Assistant Dean and Associate Professor
College of Business and Administration
St. Joseph's University
Philadelphia

Prayer During Life's Transitions

JANET RUFFING, S.M.

During the last few years, I have become increasingly interested in the transition process and the impact a major transition has on one's spiritual life. In my work with men and women as a spiritual director and in retreats and workshops, I consistently find in them a yearning to understand and negotiate the spiritual crises resulting from transitions, especially the disruptions in their prayer life.

The psychological literature is generally helpful in facilitating the self-understanding needed to accomplish the successive phases of adult development. Erikson, Loevinger, Sheehy, Levinson, and Vaillant all describe predictable stages of adult development, each researcher identifying the distinctive features of these stages in terms of his or her own system. Jung and his followers emphasize the characteristics of the transition that occurs at mid-life, which invites adults to direct their attention to aspects of human development that they neglected during the first half of their lives. In the past several years, a growing body of literature has shed light on the experiences adults undergo in between these predictable stages, the confusing periods we have come to call transitions. Gail Sheehy's *Pathfinders* and William Bridges's *Transitions* focus specifically on these periods; and lately Fowler, Kraft, and the Whiteheads have written on spiritual development and stages of faith in relation to the experience of adulthood.

I find that in this literature little attention is given to the problem of how to continue to pray while one is in the chaos of transition. In my work as a spiritual director, however, I frequently hear people in transition describe difficulties in prayer, a nostalgia for their former relationship with God, and guilt related to either not praying well or abandoning prayer altogether.

It seems that an active prayer life during periods of transition can be maintained in two distinct ways. In one, the individual's belief system remains intact: there is no serious doubt about who God is or what one's relationship to him is. In the second, the person undergoes a collapse in the experience or expression of a previously held system of belief. People in both situations frequently find prayer difficult, but their reasons differ enormously.

WHEN BELIEFS REMAIN COHERENT

Those whose spiritual world remains coherent and intact perceive transitions as coming from external circumstances. They feel that God remains in alliance with them and that they have access to him, even though their lives may be in emotional chaos. An example of this situation might be a man or woman who has been terminated from a ministry position, or a married person whose spouse has died suddenly. These individuals may be dealing with turbulent feelings, but nonetheless may have a firm anchor in religious faith. They may feel that though life seems to be in a shambles, somehow God is still a comforting and reliable presence, a source of great strength. They may find themselves able to confront their situations, supported by God and significant others, and dare to attempt something new. The person who must now look for another ministerial setting may even consider a change into a ministry that would have seemed unlikely before. And if the person who lost a spouse is a woman, she may find herself embracing an independence that previously she had not sought because of the necessity of caring for her children.

In transitions perceived as caused by external circumstances, people may have moments of great

peace and reassurance that help them move through emotional turmoil and decision making. Their major difficulties in prayer will come from physical fatigue and negative feelings.

Fatigue is one of the most common physical aspects of the transition process. Many people undergoing transitions report falling asleep when they attempt to pray. The combination of emotional strain and the demands of the work they continue to do requires more than ordinary energy. In this instance, sufficient rest and renewed attention to physical exercise can significantly increase their ability to cope with the stress of the change and to pray as well.

If people respond to transitions with grief, anger, or any other painful emotion, they may resist entering into prayer, because these feelings are likely to reemerge as soon as they become quiet and get in touch with themselves. Beginning to pray may become associated with tears or sadness, which they would prefer not to feel. In addition, anger is usually a part of the grief process, and angry persons may experience this feeling as potentially threatening to their relationship with God. They may wonder how they could dare to be angry at God for this event in their lives when they need God to help them through it. They may fear that God will desert them if they are honest about their anger in prayer.

SOLUTIONS ARE AVAILABLE

There are several ways of preventing strong affective states from disrupting the prayer experience. One is emotional honesty within the prayer experience. The person who prays needs to bring the distress to God by being willing to experience it in God's presence and then offer it to God. Frequently, persons become blocked in their prayer because they censor feelings or experiences that they believe are inappropriate when they pray.

Another is for people who are accustomed to prayer that is restful, contemplative, and peaceful to give up the expectation that prayer ought always to remain this way. These individuals often subtly resent the deprivation of this particular form of consolation. At the same time that they let go of this expectation of peacefulness, they need to acknowledge to themselves and to the Lord their frustration and its absence.

A third solution to disruptive emotions in prayer is finding additional leisure time "just to be." Often, people who complain about spending their prayer time crying or filled with anger are living lives so filled with activity and flight from their own feelings that the only time these feelings can emerge is during prayer. If these people can grant themselves some more time just to be—to grieve and to get in touch with themselves—they might be able to accomplish something else during their

prayer time. Then they might be able to be open to the way God may choose for drawing near to them at this time. In some circumstances, it could be helpful to combine all three of these solutions.

WHEN BELIEF SYSTEM CHANGES

A complex and profound crisis occurs when someone's belief system collapses or changes dramatically during a time of personal transition. James Fowler's elaboration of stages of adult faith development suggests that major change in one's appropriation and conceptualization of faith is an expected aspect of maturation. Sooner or later, transition to a new psychological stage usually initiates a similar spiritual development.

This particular type of crisis in faith can become especially acute when persons in active ministry begin to redefine themselves in relation to religious institutions and their members. For example, today many women are experiencing the effects of feminist consciousness raising on Christian faith and practice. For them, participating in the liturgy and trying to do what is expected of them as ministers become extremely painful. They consciously experience oppression from the same institution that has fashioned their religious symbol system and practice. In this instance, women's interior change gives rise to dissatisfaction with previous images of God and forms of religious expression. It appears to them as if the institution is in charge of God, instead of God's being in charge of the institution. The way in which they think, feel, and express themselves with regard to God begins to diverge from that of the established community.

This experience of conflict often produces feelings of guilt. These women want to believe in God and to participate in a community of faith, but they can no longer believe in the same kind of God that they once believed in. Consequently, they often feel as if they are acting in bad faith, i.e., going through the motions without real commitment, with overt hostility.

EFFECTS ON CLERGY AND MISSIONARIES

The current change in ministerial styles can evoke a similar crisis for the ordained clergy. When priests begin to perceive that the contemporary church requires a ministerial style very different from their traditional one, they too must negotiate personal change within a confusing social context. A change in or from the priestly role will require changes at the level of role, identity, and spirituality, which the priest must deal with while continuing to hear demands from parishioners, other clerics, family, and friends to maintain his earlier role.

A third experience that can initiate the collapse of a particular form of belief system for both men

The loss or change of forms of mediation can be a strong temptation to rebellion and stagnation, a compelling call to spiritual growth, or both

and women is one that missionaries have in Third World countries. Frequently, they find that evangelization requires enculturation in their new country and the relinquishment of their native cultural assumptions, which have become intertwined with their Christian faith. Consequently, not only does their religious system of belief change, but they also define themselves differently in relation to cultural patterns.

In these situations, and in many others involving persons with different goals and varying life-styles, the spiritual crisis or transition can be characterized as the movement from conventional faith to postconventional faith in the sense that Fowler describes. It is the process of becoming rooted in a tradition in which people have the inner freedom to appropriate both personally and critically their own religious experience and the doctrines that describe it. Unfortunately, there is little training for this development, with the result that many adult believers are taken by surprise when it occurs. The emergence of postconventional faith is a process of creating a self who stands alone, as an individual before God, confronting both the mystery and the terror of a God who is no longer adequately mediated by the forms of conventional religion. It takes place in individuals who become conscious of their relationship to social structures and human institutions and who must adopt a conscious attitude toward them, choosing either to support and maintain them or to change them. It is precisely this growing postconventional faith that is the most sustaining during times of personal transition, because it is less dependent on conformity than conventional faith and more deeply rooted in personal experience.

LOSS OF MEDIATION

Sometimes less drastic but not less painful are the spiritual crises brought about by the temporary loss of a significant mediation of God. This kind of deprivation and the consequent pain and confusion

are akin to the loss a married person feels when his or her relationship is disrupted by death or divorce, especially if the spouse has been the primary symbol and embodiment of the person's relationship to God. The married person experiences not only the rupture in the relationship but also the loss of that which gave meaning, coherence, and religious significance to life. In the same way, some religious men and women today sense this kind of loss of religious mediation when they find themselves at odds with their religious institutes. After twenty or thirty years of commitment in the context of a particular religious family, some find that they can no longer be faithful to both the expectations of their communities and the call of God's Spirit to undertake a new ministry, engage in prophetic witness, or initiate a new form of religious living. A community that was one of the primary mediations of God's will is now perceived as opposing what one discerns as the will of God.

Similarly, some professionals, such as scientists or doctors, have initially committed themselves to their profession as a response to God's call to be of service to other people, but, once established, have found it necessary to relinquish their jobs or even change professions because the institutional interests or the particular projects available to them posed serious threats to the well-being of people whom they were called to serve.

Another example of loss of mediation is that which results from attachment to specific forms of prayer styles. John of the Cross, in *Ascent of Mount Carmel*, describes the spiritual indulgence of people who are overly dependent on particular religious images, places of prayer, or ceremonies. Although this may appear to be an unimportant problem, I was reminded to take it seriously when a dedicated woman who is a therapist, wife, and mother described how at sea she felt religiously for many years after she lost the quiet Latin Mass she had loved so much without discovering anything to replace it. Finally, someone suggested that she might find spiritual direction helpful. In a very short time, she found a particular style for prayer that was appropriate for her at that time, without needing to return to the old liturgical form.

These losses of mediating prayer forms can be either private or communal. Many feminists find it painful to be present at a liturgy that reminds them, through the symbol of the male priest, of their systematic oppression in ecclesial situations. They once found consolation and nourishment in Eucharist, but they now find themselves filled with rage while trying to pray. The symbolism of Eucharist, which by its nature is meant to be unifying, reconciling, and inclusive, becomes the effective symbol of exclusion and division. Likewise, changes in religious life itself, because of smaller numbers and more diversified ministries, may make it almost impossible for religious to live in a

place where it is possible to have a chapel or to gather regularly for the liturgy of the hours or Eucharist. If these communal forms of prayer provided the primary supportive matrix of one's contemplation, their loss or irregular frequency may leave a serious void in one's prayer life.

The loss or change of forms of mediation can be a strong temptation to rebellion and stagnation, a compelling call to spiritual growth, or both. If people respond to the grace of the call, idolatry (i.e., making into gods things that are less than God) is conquered, and a deeper trust and faith become possible. God presents God in a new and mysterious way and is experienced as doing something unprecedented and at first unnoticed. (See Is 43:18–20.)

FOSTERING SUPPORT AND GROWTH

The response to such crises involves a delicate combination of passivity and activity. The spiritual work in this profound transition requires an experience of "the death of God," particularly the diminishment or loss of images of God. This time of waiting, of emptiness and nothingness, creates the space needed for new images of God to arise, images that will express more adequately the experience of a God who heals, makes whole, and frees. It is also a time for critical thinking. It is necessary to analyze the various strands in the tradition that have reinforced the oppressive stereotyping of both women and men spiritually, politically, and economically within the ecclesial community and to reclaim those strands that carry wholeness, inclusion, and liberation. Finally, the spiritual work entails new vision and demands experimenting with less conventional behavior. It requires saying no to dependency and yes to independence, no to security and yes to risk. This spiritual work is at once surrender to the God emerging from the experience and engagement in the appropriate activity at the level of ego and identity required by a newly developed self-definition.

There is also much in all these transition experiences that can only be lived through passively, and cannot be understood until reflected on after or near the completion of transition. Yet there are three basic resources that should be made available to everyone. In order to benefit from these, it is essential that one have a firm basic commitment to the active and passive processes of spiritual growth, even though one may not fully understand them much of the time. This commitment is a kind of perseverance, not in maintaining old forms or practices when they are no longer helpful, but in choosing to "hang on" in the midst of chaos and confusion in preference to angry rebellion or bitter stagnation. Underlying this tenacity is an implicit belief that not only will God see one through, but God is in fact *initiating* the growth.

In *Pathfinders*, Gail Sheehy presented a consistent pattern in the men and women she studied who had successfully negotiated various passages in adult life. She stressed the importance of a support system, a purpose in life, and what I described earlier as postconventional faith. I believe that the religious crisis often experienced during times of life transition is a call to move to a greater spiritual depth, which itself will support and complement growth in other areas of life.

SUPPORT SYSTEM NEEDED

In the midst of a spiritual crisis, as in any other personal crisis, a support system that reinforces one's freedom and self-esteem is invaluable. Growth in the spiritual life is characterized by increased poise and freedom from various internal compulsions and external coercions. Yet the movement toward greater freedom is fraught with anxiety and risk. Sebastian Moore, in *The Crucified Jesus is No Stranger*, describes our almost overwhelming fear of becoming who we are. It is his contention that our fear of realizing our full potential is so great that we resist all evidence of this occurrence in other people's lives, including the life of Jesus. One of the manifestations of our universal sinfulness is this fear of fullness of life; it tempts us to avoid becoming more whole. It is no wonder, then, that support for growth is extremely important.

Within the contemporary church, many people are finding this kind of support in a relationship with a spiritual director, in a therapeutic collaboration (especially if depression is present), or in the embrace of friends who love and accept them despite their difficulties, failures, and insecurities. The supportive other in each of these relationships must be capable of the generative love of which Erik Erikson speaks. Friends or companions on this journey toward fullness must be capable of desiring the development and wholeness of the person in transition, regardless of the outcome for themselves. Some people are threatened by the change they experience in their friends (because they need them to remain as they are) and consequently may undermine the growth of the person in transition. Such individuals could hardly be considered a part of one's *support* system.

A PURPOSE IN LIFE

The second internal resource that carries one through personal and spiritual crisis is the strength of one's purpose in life. This purposefulness may be felt and expressed in a variety of ways, even in the middle of a transition. One's purpose in life is revealed in feelings and actions that draw one to care for and about someone or something that is beyond yet includes the self. It may be an inner

The religious crisis often experienced during times of life transition is a call to move to a greater spiritual depth

conviction that God desires one's freedom and growth, and at the same time relationships with others. Many women who suddenly find themselves heads of households often say that the only thing that gave them the courage and strength to develop a wholly new life-style was the absolute need to care for their children. Purposefulness may be experienced by the creative writer or artist whose communication of meaning through words or visual beauty connects him or her to the larger community. It may also take the form of helping others in a way one sees as significant, whether through social change, spiritual guidance, or the relief of immediate needs.

Purposefulness also includes something that at first may appear to be selfish, especially where women are concerned. Ordinarily, one moves from meeting the needs of the self to caring for the needs of others. Carol Gilligan, in her recent book *In A Different Voice*, observes that many women learn to care for the needs of others before they learn to care for their own needs. Women are maturing rather than regressing when they can continue to care for others while learning to care for themselves. This developmental pattern is the reverse of that more often seen in men, for whom the movement toward the other usually occurs only after the needs of the self are met. Women who have found meaning in their lives solely through caring for others are often propelled into a crisis when the focus of attention unexpectedly returns to the fulfillment of their own wants, needs, and desires. This is the movement toward independence that Richard Vaughan described in an earlier issue of HUMAN DEVELOPMENT ("Counseling Religious in Crisis," vol. 4, Spring 1983) as one of the primary forms midlife crisis takes for women. Because many women have been taught that it is selfish to place themselves first, they experience a great deal of guilt and conflict when they begin to claim autonomy; however, the result of this autonomous development is an increased freedom for self-tran-

scendence and for interdependent rather than dependent relationships.

For men at midlife, the sense of purpose in life may be enhanced by personal involvement in caring for family or significant others. The man's earlier experience of the meaningfulness of his work may have come from his ability to support his family materially or from the self-worth he derived from his capacity to meet the demands of his work; but at midlife these extrinsic rewards are no longer sufficient. A man can grow to value more than power or status the quality of his interpersonal interaction with his family or colleagues and the meaningfulness of his work or its impact on others. His affective experience can deepen dramatically in this shift from distance to closeness, and he can discover profound meaning in the world of feelings.

However meaning or purpose is experienced by men and women, the effect is a sense of the significance of one's life and work and a quality of action that might be described as active love. The person in transition can be sustained by this conviction of meaning if he or she discovers it in some form in the present experience. If newly discovered meaning is insufficient to carry one through transition, or if no meaning can be found anywhere (as in depression), psychological and medical help should be sought.

POSTCONVENTIONAL FAITH AND PRAYER

The third resource comprises certain active qualities of faith and prayer, which may take different forms during the spiritual crisis evoked by major life transitions. As I stressed earlier, the experience of faith and prayer in transition should be characterized by both active and passive qualities, by both doing and surrendering. The recommendation most frequently received by people undergoing spiritual purification and experiencing the confusion of midlife crisis is to "surrender to the experience"; but this advice emphasizes only the passivity. It is better, in my view, to alternate between the passivity of surrender and an integrative activity that assimilates and acts upon the changes that may be introduced quite against one's conscious will. Faith, as both the experience of God and the belief system itself, is often severely challenged; prayer too is radically altered. Thus, there is no more important time in life to balance passivity and activity in the context of a faith community.

EXPERIENCE OF GOD

During profound transition, one's image of God may be severely challenged. Persons who picture a loving, protective Father-God may not be able to reconcile this image with life experience that seems

harsh and beset with difficulties. Persons who imagine God as always nurturing and protecting may need to relinquish this particular image and expand it to one that is more able to sustain the paradox of nearness and distance, protection and challenge, intimacy and awe. Examples of image-change are as numerous and diverse as the people who experience them.

New experience may require a temporary loss of a specific image of God because it is not adequate to the present circumstances. This loss of a God-image may then make it necessary to live for a time with a more generalized conviction of a God who can support one with a power and a love greater than one's own. Confidence about who God is becomes a more tentative sense of God's reality or of what God wants to be in one's life. The image of God that encompasses this new reality will come later. This time between distinct images is often painful and frightening, but it also allows one a new experience of God, the Holy Mystery that encompasses one's life. When one loses a clear image of and certainty about God, a new moment of surrender becomes possible. "Certitude" is replaced by deeper commitment to this living God, trust in the outcome, and willingness to work through the salient life issues even before all is clear. Entering into this new relationship with God, then, is real activity balanced by the surrender of acceptance.

BELIEF SYSTEM REVISED

Such a change in one's experience of God necessitates a change in one's belief system. This process is one of critical reflection and renewed personal appropriation. The great mysteries of faith either take on new meaning—a meaning rooted now in one's experience—or fade into doubt. One begins to develop a way of thinking about faith that goes beyond what one was told to believe or expected to do, and one learns to take into account viewpoints differing from his or her own. Thus, while rebuilding a personal belief system by accepting some beliefs and excluding others, the person now also becomes able to accept ambiguity and tolerate intellectual complexity. The new system of belief, formulated as an expression of one's own experience, does not achieve coherence all at once. One moves from an unconsidered coherence to a lack of coherence to an ability to sustain paradox in a newly integrated belief system.

SUPPORTED BY PAST ENCOUNTERS

Often, what sustains the person through this ambiguity and confusion is a personal history of mystical experience. Without presuming that everyone is a fully developed contemplative, I believe most people have memories of moments in which they felt themselves to be in communion with a reality

greater than themselves. These religious experiences may have taken place in widely differing situations—in contact with nature, in moments of prayer, in the presence of intimate friends, in graced interchanges within the Christian community—but they are invariably characterized by a deeply felt, heart-touching realization of the presence of a benevolent God. What is important is that people have experienced at some time in their lives the "spiritual awakening" that typifies the beginning of the conversion experience. It may never have been acted on or responded to by commitment to a spiritual life, but it is a sacred time that is accessible to memory and whose existence need not be taken on trust. One form or touch of Loving Mystery can be enough to support men and women through their transitory doubt and ambiguity. This is true even if they have experienced this Mystery only in hope and desire, and not as a palpable presence.

FAITH COMMUNITY HELPFUL

Yet another resource is participation in a faith community that can offer support during a transition. Such a community must be characterized by a climate of emotional honesty and the capacity of its members to be empathetic to someone who may be confused, doubtful, angry, or ambivalent. There are many different kinds of believing communities that can help to meet this need: prayer groups, theological reflection groups, support groups, local religious communities, study groups, liturgical communities, affinity groups, Scripture study groups, ministry groups, and so on. By participating in a group in which members share their faith experiences respectfully and honestly, the person who is reconsidering his or her relationship to God and the Christian community can maintain a meaningful relationship to the larger community of believers. This experience of trust and connectedness is usually nourishing to the person in spiritual crisis and helps to prevent alienation.

Because the person searching for a supportive community is often vulnerable, the search requires considerable risk and courage. A faith community can aid a person's growth during transition only if it has enough members who themselves have reached a postconventional level of faith. These people can accept and support the experience of others in all their ambiguity. They will neither reject nor judge another's attempts at critical reflection or renewed appropriation of belief, because they will not feel that their own systems of belief are threatened.

The spiritual crisis associated with a major transition can be painful and difficult, and at times it seems endless. In the spiritual journey there are also spiritual passages during which no one and nothing except God can relieve the distress and

pain, the confusion and darkness. This kind of crisis, which John of the Cross calls the "dark night of the spirit," begins in God and can only end in God's good time. I think, however, that many people find themselves in the midst of a major transition that is not as drastic as this dark night and suffer more than is necessary because they lack understanding of the normal spiritual consequences of change and growth.

Familiarity with the Western mystical tradition can help to relate the process of psychological growth and change to spiritual transformation. This transformative process fosters the health and healing of the ego. Ordinarily, sufficient adult development is a precondition for spiritual transformation. Only when the ego has become both strong and flexible can its role be relativized and its needs transcended when a person relates to the mystery of God, to other people, and to life experiences. It is the mystical tradition that carries most strongly these deepest transformative dimensions of religion and serves as a guide for development beyond the formative level of conventional religious belief and practice.

MINISTRY OF SUPPORT

In summary, whether a person's experience of transition seems to come primarily from external circumstances or from internal ones, it is an important ministerial task to support and encourage an individual's spiritual growth and attempts at prayer during this time. As companions to another's

journey in faith, it is necessary for us to understand the differences between the major patterns I have described: that in which the belief system remains coherent and that in which coherency (and sometimes a significant form of mediation as well) is lost. Our task is to help the person work through the different difficulties in prayer that characterize each pattern. Finally, we should remember that any experience of major transition is difficult enough without being compounded by unnecessary alienation from one's religious tradition. We must do whatever we can to make the transformative dimensions of our tradition accessible in order to help people in transition grow through a renewed, critical appropriation of their faith. Thus we may be able to ease some of the unnecessary pain of isolation and alienation from God or the community as we encourage growth to a mature religious freedom.

RECOMMENDED READING

- Fowler, J., and S. Keen. *Life Maps: Conversations on the Journey of Faith*. Minneapolis: Winston, 1978.
- Giles, M. *The Feminist Mystic*. New York: Crossroads, 1982.
- Gilligan, C. *In A Different Voice*. Cambridge: Harvard University Press, 1982.
- Miller, J. *Toward a New Psychology of Women*. Boston: Beacon Press, 1976.
- Moore, S. *The Crucified Jesus is No Stranger*. New York: Crossroads, 1977.
- Sheehy, G. *Pathfinders*. New York: William Morrow, 1981.

Holistic Personal Morality

WILLIAM F. KRAFT, Ph.D.

Moral education and development have changed rapidly and radically during recent decades. The postwar reconstruction period of the 1940s and 1950s, with its disciplined approach toward academics, was oriented around a relatively abstract and/or legalistic study of morality. More recently, despite a fresh sensitivity to the person, academic performance has been sliding toward a national mediocrity that impedes solid moral education.

Both the so-called old dogmatic and disciplined model and the new cognitive and experiential model of morality have thrown us into a frustrating and challenging dilemma. As a psychologist vitally interested in spirituality, I want to propose a model of the moral person and moral development that criticizes, incorporates, and goes beyond the present psychology of morality.

My contention is that the cognitive-developmental approach of Lawrence Kohlberg and the value-clarification method of Sidney Simon have had too much influence on our concept of the moral person and on moral education and development. The consequence is that we have taken too cognitive and/or experiential an approach toward moral formation, particularly at the expense of the spiritual impact on moral development.

Consider, for instance, the generation gap between people born in the late 1950s and thereafter and their parents, teachers, and ministers. These adolescents and young adults, along with an increasing number of older adults, often have a very different moral approach as a result of their moral and religious (public, parochial, or Confraternity of Christian Doctrine) education. Many have been

taught or have developed a situational-experiential morality based on some forms of cognitive and humanistic psychology. Indeed, theological, philosophical, and sociological thinking has also influenced our modern model of morality, but psychology, I believe, has played the biggest role.

Having a working knowledge of Kohlberg's philosophy and stages of moral development is very helpful in moral education. Being able to help oneself and others clarify values can generate a growth-producing moral awareness. In the recent past, however, the minimization of such factors as character formation, understanding of religious beliefs, personal and social influences, and structured spiritual formation has impeded moral growth. Furthermore, sexism in the form of a male model of morality has also militated against an open and integrative approach toward morality.

My goal is to integrate the truth that certain (e.g., humanistic, behavioral, cognitive, psychoanalytic) perspectives contribute to the psychology of morality, and I propose to use a holistic theory of personhood to formulate a unified theory of morality. The central construct for the psychology of moral integration is the loving person.

HOLISTIC VISION OF PERSONHOOD

Human beings interact with reality in three distinct and interrelated ways: physically, psychosocially, and spiritually. These personality dimensions require theoretical unification as well as experiential grounding; thus, we must first formulate a construct that can be used to integrate these dimensions of human existence into a meaningful

and unified theory of personhood. This superordinate construct is the *person*.

As persons we are oriented structurally and dynamically to objects, events, others, self, and God. We are radically open to reality, whereby we are able and required to take stands toward situations. In contrast with animals, our adaptability is more flexible and not as structurally limited; having free will, we are able to determine our choices.

Freedom, of course, is existentially limited by our embodiment as well as by many individual, social, historical, and cultural factors. For instance, the approach of psychoanalysis, when it emphasizes the biological aspect of personhood, shows how people are influenced and driven by their embodiment. Likewise, learning theory and social psychology demonstrate how freedom is conditioned and influenced.

We find ourselves situated in the world with others. Consequently, all choices, including moral ones, are highly influenced and necessarily limited by social and environmental conditions, along with factors like cognitive and emotional development.

As human beings, we are able to think, feel, intuit, decide, love, and interact in a variety of ways with others. It is the *loving* person, in contrast with the thinking, emotional, conditioned, driven, experiential, or social person, that is the supreme but not exclusive dynamic of moral development.

Throughout life, we all share a common experience: the continuing discovery of reality. But the paramount dynamic of uncovering and promoting the best in a person is love, and love is the principal element of spirituality. Vital, cognitive, volitional, social, and other factors are also essential to a person's development, but love serves as the central force of spiritual and moral development.

Our existence is also coexistence. Essentially interwoven with being involved in the world is a requisite relatedness to others. Social psychology, and other interpersonal and social approaches as well, is necessary to understanding personhood. This relationship of the "I" with the "other" is an essential constituent of being a person and gives us the possibility of interacting with one another in various ways. Since we are structurally oriented toward others, a denial of sociality would be a denial of self. We coconstitute one another. Thus, the social and interpersonal aspect of being a person is also essential to understanding the moral person.

This theory proposes that the transrational (spirit), rational (ego), and prerational (body) modes of existence and coexistence are grounded in and are articulations of being a person. Being in the world with others is apparent in the physical, emotional, rational, cognitive, social, and spiritual modes of existence. A primary tenet is that personhood is manifested most frequently prerationally, interpersonally, and rationally, but it is actualized most fully in its transrational-spiritual dimension.

It is this aspect of ourselves that moves us closer to being one with self, others, God and his kingdom.

A person is also actualized in the rational ego and prerational body dimensions. For example, the ego negotiates with reality and, therefore, presupposes and manifests being a person. As rational beings, we can manipulate and analyze reality in contrast with the more reverential and unitive presence of the spiritual self. Our human body is also in dialogue with reality and, hence, presupposes personhood. Our body, without rational control or transrational love, blindly tends to be impulsive and exclusive of others, as contrasted with our spirit, which is more respectful and inclusive of others.

THE PHYSICAL, PRERATIONAL PERSON

Since the person is always embodied, any human function is in some way embodied. We can only need, feel, think, choose, create, and love in and through our body. Any form of self-expression necessarily includes embodiment. The physical person is primary in that this is the first explicit manifestation of being a person and serves as the foundation (though not always the primary cause) for experience.

As physical beings, we strive for immediate satisfaction. Since we can be needy people, we can be conditioned in ways that are congruent with and/or incongruent with healthy and moral growth. Development is shaped by various individual and social influences and conditioning.

When most of our energy is invested physically, we want to be gratified immediately, not later. As the etymology of *satisfaction* indicates, we want to "get enough" or "fill up" our deficiencies. Without control and values, however, it is very difficult to have the discipline and reasons for postponing or refusing satisfaction. We can be interiorly driven to satisfy our needs, with little control exerted by ego or superego, and with scant respect for the spirit, causing our body to become impulsive and selfish. We can urgently yearn for immediate relief and may blindly use anything or anybody to achieve pleasure. In the extreme, this kind of bodily existence is exclusive of others in that we act only on behalf of our own need for satisfaction. Although our body anchors, motivates, and manifests us in the world, our body needs the ego and spirit to become wholly human.

Since we are embodied persons, we are situated in time and space, and thus we know reality in limited and perspectival ways. We seek infinite possibilities, but our embodiment, which enables us, restricts us to actualizing only some of them. All contact with self, others, and the world is in and through the body. Moral choice and behavior are limited to a field of possibilities. Information about growth is not enough. Since we are em-

When our highest values and central motivation come from the spiritual self, we live in an orientation of openness and love

bodied, we do not grow instantly or spontaneously but must structure our lives in the service of the growth process. We must form ourselves and others in order to attain a healthy and good life.

THE PSYCHOSOCIAL, RATIONAL PERSON

The psychosocial person, or ego dimension, refers to the rational and cognitive articulations of being a person. Ego activities are centered on task-oriented behavior, coping mechanisms, rational thinking, decision making, and achieving goals. This meaning of ego includes not only the various psychoanalytic approaches toward the ego but also those of psychologists such as Jean Piaget, Jane Loevinger, Lawrence Kohlberg, and Robert White.

The ego is the basis of the functions of rational thinking and willing. Being task-oriented, we approach reality primarily as a series of problems to solve. In ego interaction, we take a reflective distance from a situation, which enhances clear thinking and impersonal involvement. This rational dimension is not as immediate, private, or impulsive as the interaction of the physical person, nor is it as paradoxical, mysterious, and harmonious as spiritual presence; but in contrast, ego interaction is clearer, more analytical, rational, and controlling.

The rational person is a reflective person. As the etymology of *reflection* indicates, we go back to something more primary, namely, experience. Rational knowledge is secondary knowledge in that it presupposes behavioral and experiential knowledge. The theoretical world assumes the reality of and is in the service of the experiential world. So, for example, theories, rules, and norms (e.g., moral standards) are ultimately in the service of life (moral behavior).

The person as ego is also actualized in psychosocial adjustment and management. As contrasted with the “needy me” of the body, the ego can be considered to be the “managing me.” We must manage to satisfy basic needs, to cope with intra-

and extrapsychic reality, to work, to think, to study, to play, to live. We manage time and space, and we structure life. To be sure, the body and ego are not separate entities but distinct and related parts of the same whole person. Ideally, they work in harmony.

Formation of the whole person—body, ego, and spirit—does not occur by accident. We must rationally plan time and space for holistic growth. Likewise, good moral formation and character development can to some extent be controlled. Life can be structured in ways that increase the likelihood of our maturing in morality.

THE SPIRITUAL, TRANSRATIONAL PERSON

Developing the life of the spirit involves the art of maintaining and promoting good and transrational experiences. The focus of the spiritual is the lived, formative world of experience rather than the abstract, theoretical world of ideas. This art must be maintained, protected, and nourished in order to grow; otherwise, it will dissipate. Character development, the development of virtue, which is primarily a function of the spirit, is a process of ongoing formation.

In this context, the word *good* refers to experiences that are congruent with and that foster healthy love, the process of promoting healthy and morally good growth. Goodness refers to growing in wholeness and ultimately in the communal and dynamic unity of love, to the “good life,” where we constantly go beyond ourselves, coming closer to our ultimate destiny of loving and being loved. The central motivating force in goodness, as well as in spirituality, is love. Psychologists such as William James, Carl Jung, Abraham Maslow, Viktor Frankl, Carl Rogers, Alfred Adler, and Gordon Allport imply or refer to this spiritual process of love, as do James Fowler in describing his “stage six” (universalizing faith) and Lawrence Kohlberg in presenting his hypothetical “stage seven.”

In contrast with the possible irrationality of the body and the rationality of the ego, the spirit is present to reality and uncovers it transrationally. Spiritual presence is prereflective as well as intuitive, concrete, and universal. Instead of a rational question of either/or, the issue for the spiritual person is the paradoxical “both/and.” The spiritual dimension also includes searching the mysterious—an inexhaustible source of knowledge.

Spiritual experiences incorporate transcendence, which is not an escape into fantasy or an exercise in magical thinking but rather a way of experiencing reality. Transcendence means moving beyond the usual modes of body and ego interaction. For example, even though some people may have many problems, they are able to become involved with reality, which draws them out of themselves, making it possible for them to experience life be-

yond their problems. Transcendence is an experience of life's fundamental and underlying unity so that we can go beyond our limits by experiencing them in light of a holistic perspective.

As transrational beings we can come to face, not just think about, our ultimate limit: death. Death and "little deaths" (and at times life) affirm that we are ultimately helpless and dependent. Contrary to the popular seductions of rationalism, it is not true that "life is ultimately in our hands," "anything is possible," and "where there is a will, there is always a way." Although very helpful, understanding and acceptance do not solve all problems or necessarily make life meaningful. Indeed, reality can be controlled within certain perimeters, but ultimately we are helpless. Because of these realities, we cannot save ourselves: only God can save us.

Like our body and ego, our spirit is also interpersonal and is influenced by social factors. Particularly as spirit, we have a respectful reverence for one another. We have the propensity to bestow upon and be one with others. We do not have to manipulate or dominate, nor do we have to seduce them to satisfy our own needs. We can take a second look and respect all people.

Love, the central motivating force of a healthy and good person, integrates the various dimensions of personhood and enables us to grow together in wholeness, to suffer and rejoice in community. Not unlike Adler's social concern, Rogers's positive regard, Fowler's universalizing faith, or Erikson's care, love goes beyond selfish concerns and engenders goodness and health. Without love, we also become alienated from our basic propensity toward being one with and for one another. Morality is fundamentally a spiritual process that is oriented to being together in love. To violate or destroy community is the basis of immorality.

The structure of spirit allows for the most fundamental options—to be open or closed to significant experiences. When our highest values and central motivation come from the spiritual self, we live in an orientation of openness and love. Spiritual decisions are not totally rational processes but more transrational processes. To resolve conflicts in the service of justice (Kohlberg) is indeed important. The spiritual option to love, however, is the basis and source of justice.

The commitment to love reality—things, animals, others, self, and God—constitutes goodness. When we love, we are more likely to accept (in Latin, *accipere*, to take in) and admit experiences. Instead of manipulating reality through conscious or unconscious mechanisms, we affirm experience and take responsibility for it. Being more in concert with reality, we can consider things in relationship to the whole. Good people are more likely to make emotional, rational, and spiritual decisions in light of their ultimate destiny—to live in love.

Special emphasis is placed on the spiritual dimension, for I have proposed that it is the most important, though not exclusive, dynamic for moral growth. The spiritual is the primary dynamic involved in experiences such as permanent commitment, conviction, creativity, and virtue, as well as being the heart of moral goodness. The paramount moral function of the spirit is to open up to new horizons and to care for reality, especially persons. The ego, ideally functioning in harmony with the spirit, reflects on, rationally chooses, and copes with reality. Both ego and spirit (and body) reveal reality: they are manifestations of humanness and are essential to moral development. Furthermore, all these functions of the person are embedded in an interpersonal, social, and cultural context; in order to understand the psychology of morality, as many dimensions and perspectives as possible should be considered.

THE MORAL PERSON

Moral goodness, like spiritual and psychological health, is not a goal or state that is imperfectly but perpetually realized. The moral measure of a person depends primarily on the struggle to actualize one's moral ideals.

The essential and paramount, but not exclusive, sign of a morally good person is love. Living according to an orientation of love primarily for self and others, good people are motivated to foster the welfare of community. Since love is the highest in their hierarchy of values, it focuses all their other values. All other activities are second in priority to love given and love received.

Love is considered primarily to be the willingness to foster the healthy (body, ego, and spirit) growth of community. Thus, love is oriented not just to one's self or just to others, but to both self and others with God as the sustaining source and strength of community.

Morally good persons foster and manifest qualities that are congruent with an orientation of love, such as hope, fidelity, peace, wisdom, understanding, compassion, patience, and fortitude. Being primarily a function of spirit, love also engenders a transcendent vision that enables good people to experience life in terms of unity and integration. Thus, they are unlikely to be seduced by aspects of reality that are parts mistakenly identified with the whole; as good people they are more inclined to maintain in their lives a holistic perspective.

Good people manifest a certain direction in their lives. They know that life without love ultimately becomes meaningless. Continually renewing their pledge to live in love gives them a sense of solidarity and a permanent commitment. Neither temporary satisfactions of the body nor the successes of the functional ego become the center

of their lives; rather, their ultimate reason for living is centered in the perpetual fulfillment of love.

The central, but not exclusive, motivating force in the life of good persons is their spirit; from a moral perspective, their body and ego are ultimately in the service of love—the key motivating force of our spirit and the fullest actualization of being a person. Their whole being—body, ego, and spirit—is oriented to promoting goodness, and they know that the optimum way to promote goodness is to love.

The central dynamic of immorality is to reject or violate love. For instance, immoral persons may center their lives on manipulating and exploiting others to satisfy their own needs and to achieve their own goals. Instead of trying to love and promote life, they destroy it. Rather than foster the fullest expression of being a human being, they impede or violate their being in love. Using one another, immoral people alienate themselves from community. Consequently, their lives lack a sense of transcendent meaning and commitment, and they become isolated and disconnected persons who violate their own dignity and integrity.

Good people strive to give for the sake of giving and care for the sake of caring, not to get affirmation, respect, or recognition. Instead of seeing others only as objects for their own (body) satisfaction and (ego) success, they do what is best for others. Indeed, the body need not be oriented toward selfish narcissism, nor does the ego have to be manipulative, but both can and ought to be congruent with their spirit's orientation of love. The moral challenge is for the body, ego, and spirit to function in harmony in order to foster the moral goodness of self and others.

This perspective of love is different from but not incompatible with Kohlberg's or others' views of justice. Love includes and goes beyond respecting others' rights, respecting conflicts of interests, and responding to others' minimal needs. For example, love urges people to do more than rationally resolve conflicts; love also intends, prereflectively and transrationally, a moral order of goodness. Gilligan's notion of care as the central dynamic of moral judgments (which is a critique of Kohlberg) is related to my view that love is the basis of morality.

An orientation of love can also incorporate and transcend moral approaches like that of values clarification. Love includes not only a horizontal clarification but also a vertical ordering of values. The spiritual order of life posits some experiences as better than others and some behavior as good or bad, or both. To be sure, loving persons are continually challenged to reflect rationally on and implement (an ego function) their hierarchy of moral values. The development of a morally good life is highly dependent on precognitive expressions of

FOWLER'S STAGES OF FAITH DEVELOPMENT*

1. Primal Faith
2. Intuitive-Projective Faith
3. Mythic-Literal Faith
4. Synthetic-Conventional Faith
5. Individuative-Reflective Faith
6. Conjunctive Faith
7. Universalizing Faith

*Described in *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper & Row, 1981).

KOHLBERG'S STAGES OF MORAL DEVELOPMENT*

1. Stage of Punishment and Obedience
2. Stage of Individual Instrumental Purpose and Exchange
3. Stage of Mutual Interpersonal Expectations, Relationships, and Conformity
4. Stage of Social System and Conscience Maintenance
5. Stage of Prior Rights and Social Contract or Utility
6. Stage of Universal Ethical Principles

*Described in *The Philosophy of Moral Development* (San Francisco: Harper & Row, 1981).

love and on cognitive judgment. Morally, love is expressed and implemented by these essential prerational and rational processes.

Approaches toward morality and/or values like those of Kohlberg and Simon can be congruent with but also different from our model of the loving person. Kohlberg, for example, can be considered a cognitive, rational (ego) approach in contrast with transrational (spirit) processes. From a moral

perspective, rational cognition and transrational love are not separate, but are distinct and interrelated. A major thesis of this article is that love is more primary and ultimate than need satisfaction, social conditioning, or rational cognition, in terms of a person's moral development. The person's basic propensity toward loving is the moral basis and wellspring of cognitive, rational, emotional, and prerational moral processes.

Love is the power base and highest virtue for good character development. Within an orientation of love, rational people are likely to make good decisions—those that are good for the situation, for themselves, and for others. When love is actively realized, people are open to many perspectives, not only to their own, and are more likely to become reasonable persons. Love tends to keep rationality in harmony with goodness.

Good people love permanently, not just for a time. Their love is not based simply on likes, comforts, qualities, or functions; all these are temporary and eventually dissipate with the passing of time. They are not likely to follow a script of social or cultural relativism or other false myths, nor do they state that all values are equal as long as they do not cause discomfort. As spiritual persons, they pursue what is good; as rational beings, they choose what is morally good.

A HOLISTIC THEORY

Consider the following story as an illustration of a holistic theory and a comparison of the various psychological factors that can be operative in making a moral decision. This is the moral dilemma: An unemployed steelworker, who is the father of three children and whose wife is also unemployed, finds a wallet containing \$900. The steelworker knows the owner of the wallet—the president of the large steel corporation for which the unemployed man worked. The moral problem is whether or not he should return the money. Consider some of the possible dynamics that could influence this man's moral decision.

When the man finds the wallet, he has initial feelings of pleasure and good fortune. He thinks to himself, "Finally something good has happened to me. Maybe God has answered my prayers. Now I can pay some of the bills and buy my wife and kids Christmas presents."

However, feelings of uneasiness and conflict also emerge, accompanied by such thoughts as, "This money belongs to someone else. Would it be wrong to keep the money? Am I morally bound to return it? Is it my duty to return the money? What if everyone kept what he or she found?"

This dilemma can be considered from a number of viewpoints. For example, the man's initial feelings could be interpreted as fulfilling one's desires and needs. Similar explanations would be pri-

Within an orientation of love, rational people are likely to make good decisions

marily a function of the vital, prerational person. Later conflict could be seen as caused by superego conflict, cognitive dissonance, or incongruity between self-concept and experience.

Other psychologists might focus on the social conditioning of values or on situational variables that impede or enhance free choice. Such approaches would include the social and rational dimensions of being a person. A cognitive psychologist might point out that this man's moral reasoning is on Kohlberg's stage three.

The point is that there are many ways of focusing on certain aspects in explaining the same moral situation. The challenge is to integrate and benefit from *all perspectives* rather than to use only one or several at the expense of others.

To return to the unemployed man: He consults several people, including his wife. She is ambivalent. On the one hand, she tells him that they certainly could use the money (deficiency motivation?), and besides, the president is a very wealthy man (rationalization?). Conversely, she reasons that the president has the right to his money (Kohlberg's stage five?). Still, she cares for family more than the president (Gilligan's ethic of care? Rogers's positive regard?).

A friend tells the man that he would be foolish to return the money, for he must look out for himself (cultural myth? egocentricity?). However, the friend warns him that he has to be careful not to get caught (Kohlberg's stage one?). His minister, however, understands his conflict but encourages him to return the money, for to be honest, the minister reasons, is a universal principle that all people should follow (Kohlberg's stage six). "Besides," the minister asks him, "what do you think God would want you to do?"

All these situations incorporate social influences and interpersonal dynamics. His wife is partly concerned with the vital and psychosocial, that is, the basic needs (including security dimension) of their lives, but his friend focuses on the need satisfaction of the physical person. His wife also thinks (ra-

tional dimension) about human rights as well as the care she has for her family (spiritual dimension). The minister possibly demonstrates stage six of moral reasoning and also appeals to a spiritual and transcendent reality. All these processes can be congruent with an ethic of love (spiritual dimension).

The unemployed man thinks about (ego/rational person) what everyone said (social and interpersonal dimensions of personhood), reflects on his feelings and needs (prerational and rational person), and listens to his wife's and minister's care and love (spiritual, transrational person). He realizes that returning the \$900 may seem foolish to many people; nevertheless, he does (spirit and character, suggesting Kohlberg's stage seven and Fowler's stage six).

SOME EDUCATIONAL GUIDELINES

In light of the development of the moral dimension of personhood, the following suggestions are offered toward developing an educational and/or formation program. Such a system would include the following principles:

1. Moral education is multidimensional: it includes the prerational, cognitive, volitional, affective, aesthetic, social, behavioral, formative, spiritual, and moral dimensions of the whole person. One dimension should not be overemphasized at the expense of others.
2. Moral growth is both informative and formative. Content and process are dialectically related. To instruct at preformal, formal, and postformal levels, Kohlberg's concepts are helpful. Prerational experiences (basic trust and hope, moral conditioning and modeling, and affective expression) and spiritual formative processes (storytelling, liturgical and paraliturgical services, prayer, and expressions of love) are also critical to moral development.
3. Grasping the knowledge of cognitive, social, and experiential moral development is important in formal as well as informal education, and these three aspects of growth should be integrated with spiritual processes. Furthermore, both the content and the process of teaching are important.

4. Moral education is prerational, rational, and transrational, within a social context. Moral education begins prerationally at infancy. For instance, healthy attachment as well as experiential learning like that of trust and hope are significant to moral development. Later, rational reasoning and judgment are important, as is being rationally informed about values, theories, dogmas, and rules. Both formative and informative processes, which often occur in story telling and paraliturgy, influence moral development.
5. Cognitive approaches should also be integrated with the new emergence of the spiritual in adolescence and throughout adulthood. Value clarification techniques can help persons become more aware of their moral position and can help them to formulate a hierarchy of values based on a holistic vision.
6. Moral development is a life process. It does not end in young adulthood but continues throughout the life cycle. Early formative and informative learning can facilitate or impede adult moral growth. Time and space should be structured for moral reflection and for spiritual experiences that affirm and foster moral development.
7. The goal of an approach toward moral development should be to maintain and foster all the perspectives and conditions that increase the likelihood of information and formation for the person's moral good.

RECOMMENDED READING

- Gilligan, C. *In a Different Voice*. Cambridge: Harvard University Press, 1982.
- Kohlberg, L. *Essays on Moral Development*. San Francisco: Harper and Row, 1981.
- Kraft, W. *Achieving Promises: A Spiritual Guide for the Transitions of Life*. Philadelphia: Westminster Press, 1981.
- Morrill, R. L. *Teaching Values in College*. San Francisco: Jossey-Bass, 1980.
- Simon, S., and H. Kirschenbaum, eds. *Readings in Value Clarification*. Minneapolis: Winston Press, Inc., 1975.

PERSONALITY TYPES REVISITED

J. RIPLEY CALDWELL, S.J.

In her very instructive article "Personality Types in Spiritual Development" (HUMAN DEVELOPMENT, Fall 1984), Elaine Prevallet called our attention to the value of recognizing the psychological types of extraversion and introversion, as described by Carl Jung, in our spiritual development. I agree that such recognition is indeed important in one's spiritual development, and I especially agree with her conclusion:

It seems to me that at this time, and in the foreseeable future, the church as institution is less and less likely to be influential in forming a collective mentality or spirituality, that is, a spirituality that can apply to everyone alike.

As one involved in spiritual direction and retreat work for a number of years, I am convinced that recognition of the two basic personality types is helpful in pursuing spiritual development. I do, however, take issue with some of Prevallet's interpretations of what Jung said about these personality types. For example, she correctly states, "He [Jung] regarded these as inborn, natural to a person, the way a person naturally prefers to be, the way a person is most comfortable behaving." She then interprets his observations by writing, "Though one may be by preference extravert or introvert, Jung thought that one needed to seek to balance or complement one's preferred way. One should, then, work to develop the skills of the other type as well."

I suggest it is misleading to say that one is extravert or introvert "by preference." In his work *Psychological Types*, Jung clearly states, "Since the facts show that the attitude type is a general phenomenon having an apparently random distribution, it cannot be a matter of conscious judgement

or conscious intention, but must be due to some unconscious, instinctive cause. As a general psychological phenomenon, therefore, the type antithesis must have some kind of biological foundation." Jung's description suggests that one's preference derives from a deeply rooted, inborn tendency. As such, it is not subject to any radical change based on conscious choice. Although one may need to "seek a balance or complement one's preferred way," as Prevallet's article suggests, I do not believe it is in keeping with Jung's thought to conclude that "one should, then, work to develop skills of the other type as well." What she proposes can be said of Jung's four *function* types but appears not to be true of his two *attitude* types, extraversion and introversion. If individuals attempt to develop skills of the other attitude type in order to adapt to the environment, then the possibility of violating themselves is very real.

Jung expresses this same warning quite clearly when he states, "I do not think it improbable, in view of one's experience, that a reversal of type often proves exceedingly harmful to the physiological well-being of the organism, usually causing acute exhaustion." In my view, what we call burnout today is most often the result of an attempt to develop skills that are incompatible with one's basic attitude type, introversion or extraversion. These types must be recognized as innate tendencies; they are with us at birth. Although they may be open to some degree of modification by the environment, they are not subject to a learning process that leads to an equal balance. One will dominate the other to some extent. A healthy respect for that inequality will contribute to a healthier spiritual development.

In her excellent book *Boundaries of the Soul*, psychologist June Singer recalls:

Jung held the opinion that the innate disposition is the determining factor in the type the child will assume, under normal conditions. In an abnormal situation, for example, when there is an extreme valuation of one attitude on the part of the mother, the child may be coerced into the opposite type. A neurosis will almost always occur in such a case. Then a cure can only result when what is sought is the development of the attitude that corresponds with the individual's natural way.

Jung makes an important distinction between adjustment and adaptation. Again, in *Psychological Types*, he explains, "Adjustment is not adaptation; adaptation requires far more than merely going along smoothly with the conditions of the moment." He seems to suggest that an introvert may attempt to *adjust* to the demands of an extraverted situation for a certain period of time, even though the situation is contrary to his or her preference. The introvert cannot be expected to *adapt* to an extraverted situation, however, without doing violence to himself or herself, i.e., to his or her inborn tendency. The same is true, of course, for the extravert placed in an introverted situation.

Over the years I have observed that far too many priests and religious who are introverts by nature are asked to adapt (not merely adjust) to a highly extraverted situation. In attempting to do so, they not only experience burnout but often develop serious psychosomatic symptoms. I have seen this occur among young persons who were much healthier before attempting such adaptation.

By and large, most institutions, including parish complexes, are characterized by much extraverted activity. A priest or religious who is introverted can suffer great harm to his or her spiritual development when confronted with expectations of adaptation to this situation. Most institutions, including those within the church, focus on achievement that is highly extraverted. Rewards and recognition are given to those persons who can most readily adapt to such an environment. Introverted persons are subject to greater discomfort within such institutions; they cannot adapt without paying a great price. We need to recognize and reward activities of introverted people with the same enthusiasm

and practical support as we do those activities of the extravert type.

In recent years, I have been struck by the number of priests and religious, and lay persons as well, who have shown a great deal of interest in spiritual direction and retreat work. Such activities demand considerable time for solitude and personal reflection. More often than not they appeal to persons of the introverted type. Not infrequently, these individuals find that their need for such time is not being met, because of institutional demands for activity that is more compatible with an extraverted nature. Such group activities as meetings, committees, programs, and workshops can drain energy from the introverted type. Some *adjustment* is possible, and indeed desirable, in all situations. *Adaptation* to such extraverted activities, however, is neither possible nor desirable for the introvert.

In her article, Prevallet correctly suggests that her discussion of the personality types "needs to be further refined in terms of the personality functions delineated by Jung." These four functions (intuition, sensation, thinking, and feeling) are indeed subject to change. Unlike the attitude types (extraversion and introversion), they are not natural, inborn tendencies, but are the result of learned preferences that can be changed, in response to one's environment, if one so chooses.

Today, more than in the past, we are fortunate to have research findings from the field of depth psychology that can contribute to our understanding of spiritual growth. Jung's typology is especially helpful, and we need to continue our attempt to clarify his insights and to communicate them as practical aids to our spiritual development within the context of Christian community.

RECOMMENDED READING

- Bennett, E. *What Jung Really Said*. New York: Schocken Books, 1967.
Hall, C., and V. Norby. *A Primer of Jungian Psychology*. New York: New American Library Inc., Mentor, 1973.
Jung, C. *Psychological Types*. Princeton: Princeton University Press, 1971.
Singer, J. *Boundaries of the Soul*. New York: Doubleday, Anchor Press, 1973.

BOOK REVIEWS

Celibate Loving: Encounters in Three Dimensions, edited by Mary Anne Huddleston, I.H.M. New York: Paulist Press, 1984. 225 pp. \$8.95.

Mary Anne Huddleston, I.H.M., a member of the faculty at St. Mary's University and Seminary in Baltimore, has gathered an attractive and useful anthology of essays on the challenges, dynamics, and meaning of vowed Christian celibacy in today's world. Taking advantage of her experience as a teacher, she has culled a selection of previously published papers that have been helpful to those she has worked with in recent years. The resulting volume, like any good anthology, gives us something of the feeling we have when we are attending a very good party. We are pleased to see old friends and to delight anew in their wisdom and wit; we meet new people who share fresh ideas or at least fresh ways of viewing familiar situations. And, as Dom Sebastian Moore points out in the Foreword, "This anthology seems to be just what we want—not a treatment *on* celibacy but witnesses *to* it, with all the ambiguity and untidiness that this approach entails."

The book is divided into three parts, each discussing a different dimension of celibacy: psychological, spiritual, and social. There is a brief annotated bibliography.

Martin W. Pable, O.F.M., Cap., leads off the psychological division with an essay that proposes a way of seeing celibacy as a meaningful life style: "to view it as an act of radical doubt about some values in the culture that easily become idolatrous, and as an act of affirmation about some human and gospel values that easily get submerged in the culture." As one might expect, one of the major targets for criticism is our culture's (and much of pop psychology's) uncritical quest for self-fulfillment. Virginia Sullivan Finn's essay develops the distinction she draws between coupling and friendship. Like all the contributors, she encourages Christians "to love one another deeply yet in that closeness sever no public or private vow." It will not always be easy, she avers: "Those who wear the fine raiment of easy peace, be it easy sanctity or easy values, live in the emperor's palace, not the Lord's."

Christopher Kiesling, O.P., offers a thoughtful paper, "Difficulties in Celibate Love," filled with wisdom and common sense. "To be loved is a gift or it is not being loved at all. We cannot dictate a gift, what it shall be or how it shall be wrapped." It contains cautions to examine our love to be sure that it is "not simply delayed adolescence, a neurotic condition, avoiding or solving a personal problem, or the desire for sensuous pleasure." And it ends with a very commonsense suggestion to go for help when the hurt becomes intense: "In an acute crisis, I would venture approaching almost a stranger rather than waste life lugging around massive pain for no purpose."

William F. Kraft, Ph.D., gives us an excellent essay, "Celibate Genitality," which examines the many and various other needs that genital sexuality can be called in to (unsuccessfully) fulfill. His key concept of "respectful integration" is briefly but carefully developed. His essay alone is worth the price of the book.

In the second part, on the spiritual dimensions of celibacy, L. Patrick Carroll, S. J., offers a disarmingly simple suggestion for religious communities, that the vow of celibacy be part of the overall communal commitment and communal project and that "our convents, rectories, religious houses must be homes where brothers and sisters challenge each other to laughter and to love, where failures are accepted and hope is nourished."

Henri J. M. Nouwen reflects on Aquinas's definition of celibacy as "a vacancy for God" and warns that a defense that would emphasize the "usefulness" of celibacy would be "more a tribute to the spirit of American pragmatism than to the spirit of the Gospel." Contemplative prayer, voluntary poverty, and sexual abstinence, he writes, together witness the necessity of creating a vacancy where we can listen to God's voice and celebrate in our midst the presence of "him who loves his stubborn and hard-headed children with an infinite tenderness and care."

In the third part, on the social dimensions of celibacy, I found the distinction made by John F. Kavanaugh, S.J., between the "commodity form" and the "personal form" approach to human living helpful. So also are some of the points made by Jerome Murphy-O'Connor, O.P., "The *raison d'être* of the celibate community is that its reciprocal love should be so manifest as to inspire a similar self-sacrificing love in the family . . . and in the wider community made up of family units. . . . People want to be *shown*, not told, that a love unshadowed by any possibility of selfishness does result in a more human person."

This is a book that will be stimulating and helpful to anyone living a life of vowed celibacy,

and to all others working with them. I recommend it highly.

—Jon J. O'Brien, S.J., D.O.

Beyond the Relaxation Response: How to Harness the Healing Power of Your Personal Beliefs, by Herbert Benson, M.D., with William Proctor. New York: Times Books, 1984. 161 pp. \$12.50.

Dr. Herbert Benson, Associate Professor of Medicine at Boston's Beth Israel Hospital and director of the Division of Behavioral Medicine and Hypertension Section there, is known in certain circles as the man who blew the whistle on the commercialization of the Transcendental Meditation movement.

In his earlier work *The Relaxation Response* (1977), he explained a basic meditative relaxation technique in secular terms, gave directions for doing it, and proclaimed that the secret phrase (individual *mantra*) promoted by the Transcendental Meditation groups as the culmination of a fairly expensive training course was simply unnecessary. The earlier book (still available in paperback) has been a long-term best seller; TM's coffers have presumably been diminished proportionately.

In the intervening years, Benson has continued to be interested in the ways in which the relaxation response, or techniques similar to it, are used by many different religions. In the present book, a popular rather than a scholarly work written in collaboration with a free-lance writer, he suggests ways in which the basic relaxation technique can be adapted to practically any religion or belief system and used to enhance physical health.

The book is divided into two parts. The first part is organized around the author's curiosity about reports of amazing physical feats by Tibetan monks, his interview with the Dalai Lama, and his expedition to Tibet to observe the monks in action. What did he see? Impressive evidence of the influence of mind (meditation, relaxation) on body, yes. "Levitation" or miracles, no.

The second part of the book is "A Practical Guide to Greater Physical and Medical Well-being." Physician that he is, Benson strongly insists on the necessity of appropriate medical and surgical consultation and management. "Don't play games with your health," he advises. If you feel ill, don't hesitate to go to a doctor; find a supportive doctor whom you can trust and who emphasizes the positive; don't expect a prescription from every visit;

if drugs or surgery are prescribed, find out why—and use the relaxation response frequently.

By "relaxation response" he means "the inborn capacity of the body to enter a special state characterized by lowered heart rate, decreased state of breathing, lowered blood pressure, slower brain waves, and an overall reduction of the speed of metabolism." The thesis of the present book is that this technique, combined with a person's deepest personal beliefs, can create other internal environments that will promote health and well-being. The combination of the relaxation response technique with a belief system (e.g., using a religiously meaningful phrase such as "The Lord is my shepherd" or "Hail Mary, full of grace" in the breathing exercises) is termed the "Faith Factor."

Benson believes that in as many as 75% of situations, personal beliefs together with the Faith Factor can play a major role in healing physical ills. He sketches out possibilities not only for anxiety and anxiety-related symptoms (e.g., nausea, vomiting, diarrhea, and hyperventilation) but also for headache, backache, hypertension, and insomnia, and even for use as an adjunct in the treatment of cancer.

All of us in medicine see patients whose health is impaired by stress or who work out repressed conflicts in physiological symptoms. The relaxation response, or other stress reduction techniques, can help. These are no stranger to Christian prayer, and perhaps are nowhere more happily explored than in Fr. Anthony deMello's book *Sadhana*. Many find them very helpful; they are certainly worth trying.

Benson's point is that for health purposes the techniques are universal techniques that will work with any belief system. Essentially, it doesn't matter *what* you believe in, as long as you believe it. The book can be the starting point of a number of interesting discussions. Is it moral to use prayer as a means or technique of improving health? Does it then cease to be prayer and start to become self-development? How does the grace of God operate in such cases? Does it vary according to whether religious or nonreligious phrases are used? The book says both more and less than many people involved in "Christian healing" would expect.

Beyond the Relaxation Response is a fragmentary book, but one that will be of interest to many people. I share one concern with the author, namely, that it may be misused by some as justification to stay away from doctors in cases when medical assistance is clearly needed, and promptly. I have another concern: Benson advocates finding a supportive, upbeat doctor; I would emphasize finding a competent one. It is reported that when St. Teresa was asked to choose between intelligence or holiness in a spiritual director, she opted for intelligence. I look for both competence and compassion in my own physician. I value the com-

passion highly, but I certainly would not sacrifice the competence.

—Jon J. O'Brien, S.J., D.O.

Shared Ministry: An Integrated Approach to Leadership and Service, by Dolores Rochers, O.S.F., Ph.D., and Kenneth J. Pierre, Ph.D. Winona, Minnesota: St. Mary's Press, 1984. 120 pp. \$18.95.

Shared Ministry explores relationships among groups of ministers working together in parishes, agencies, communities, and institutions, drawing on the authors' ten years of experience in consulting to such groups.

Touching on both individual and collaborative efforts of workers, the authors present four models of united efforts and describe differing stages of developing, doing, and deepening shared ministry. The final chapter addresses the preparation of ministers who can integrate their labors with those of other ministers.

The text is filled with practical suggestions, examples, and rules of thumb and contains work sheets for concrete projects to increase group effectiveness. The glossary at the end will help communication. There is a short bibliography.

Aiming to create an environment in which all ministers can grow, yet aware of the finality or common goal of the group's work, the authors flesh out concepts familiar to managers, planners, and organizers. The questions in the exercises can heighten awareness, provide motivation, suggest procedures, give cautions, raise possibilities, and indicate limitations that may aid a group's struggle for balance.

Central to the authors' vision of team or shared ministry is a "focal person," who might be described as "the servant of all." This focal person stands at the center of a team, obeys the other companions in fields in which they are leaders, keeps all other members focused on the common goal, and is the one ultimately called on to keep the team in bounds.

The concept of a "central focus community" seems to imply a new kind of community life that involves praying and acting in unison. Such a community is an ambitious proposal. How many existing communities and their members would be up to this is not immediately clear.

Yet the advantages of sharing responsibility in ministry are enormous. Fuller expression of the talents and abilities of the ministers will afford better models, more help, and greater presence. Shared ministry can enliven the spirit of each minister

while serving the community more richly. As long as the struggle for the group's growth does not disproportionately diminish the attention due those who are to be served, the members' time together can be golden.

Especially if one accepts the Jungian insight into the development of our functions, one can see the advantages that might come from planning and executing shared ministry. In Grant, Thomas, and Clarke's *From Image to Likeness* (1984) we read:

Our observation of those drawn to Church ministry would suggest that it is a decided minority of both men and women in religious communities who prefer thinking over feeling. Yet we all need to take responsibility for the development of this gift within ourselves, as well as in the groups to which we belong and in the Church and society as a whole. When rational logic, truth, order, justice, and authority are not held in honor and appropriately exercised, life inevitably becomes less human. Where a clear, strong, and spontaneously assertive adherence to sound principles does not engage members of any group or society, human beings are in danger of becoming a prey to primitive, dark, and irrational forces. The absolutizing potential of our thinking side should not let us fall into the trap of disprizing or neglecting it.

Each of us has a talent for ordered action. Though it might not be our favorite mode, it will enhance our other ways of perceiving reality and of acting out our love.

We are helped so much by self-knowledge that I would recommend the use of this workbook to those approaching shared ministry and to those who wish to improve the quality of their work together. The book will be a valuable tool for ministers alive to the possibility of better service. Used selectively and adapted to local circumstances, it can initiate a process of growth, create a habit of reflection, and make richer the contributions of ministers who work together.

—Joseph F. Sweeney, S.J.

Developing the Parish as a Community of Service, by Loughlan Sofield, S.T., and Brenda Hermann, M.S.B.T. New York: Le Jacq Publishing Inc, 1984. 120 pp. \$12.00.

This handbook is a useful tool for parishes exploring various methods of implementing social ministry. It is not a comprehensive overview of parish social ministry efforts; rather, it is a detailed account of one particular process. As such, it is an excellent guide for the serious parish social min-

istry practitioner and presents a very worthy option for parishes seeking a tested approach through which to integrate social ministry into the fabric of parish life. The method described in *Developing the Parish as a Community of Service* is not for the fainthearted; this particular process may take up to two years to implement.

Although based on the particular experiences of Catholic Charities agencies and parishes in the dioceses of Montgomery, Alabama, and Alexandria-Shreveport, Louisiana, during the past six years, *Developing the Parish* reflects the larger, national parish social ministry effort fostered by Catholic Charities agencies in several parts of the country. The project may be viewed as one of the major trends developing in parish social ministry. The book explicates this particular example of a parish social ministry methodology currently taking hold in dioceses throughout the country.

One of the several beauties of this particular approach (for want of a better name, let's call it the "vision process," for it starts with the parish's vision of itself) is that it seeks to involve all members of the parish—pastor, staff, council, parishioners—in participating in ministry. In one sense, the essence of the vision process can be simply described as recognition of each Christian's giftedness and use of it for the benefit of the community.

The book also offers a succinct theological basis for parish service ministry, including scriptural references, early church history, Vatican II statements, and the U.S. bishops' recent directives.

Because it explains the significant steps of the vision process, *Developing the Parish* is also a handbook. A chapter is devoted to each of the major steps of the process. For example, in the chapter "Initiating the Process," the authors briefly outline how to involve and develop the role of the pastor, the parish council, and a core group, in order to create a community of service. Other chapters deal with developing a mission statement, implementing a pastoral plan, supporting ministry efforts, and doing an evaluation. An appendix, consisting of half the book, gives examples of various process activities, for instance, an agenda for educational meetings, a sample vision statement, and general guidelines for core-group meetings.

One word of caution about the temptation to use this handbook as a recipe to develop a community of service. Without the guidance of someone experienced in the method of training, answering questions, and offering explanations, etc., it is difficult to see how a parish could implement the process by relying solely on the book. For this reason alone, the book indirectly points to two essential roles of the Catholic Charities agency, those of catalyst and educator in the development of a service community.

In a larger context, this book is part of, and indeed one of the fruits of, the American church's,

and especially the Catholic Charities Movement's, renewal efforts (begun in the 1960s), which placed a new emphasis on the parish. The parish is, for Catholic Charities, not only a base for delivering services but also the locale par excellence in which to involve and nurture the Christian community's baptismal call to service.

Sofield and Hermann are to be commended not only for contributing their experiences to the growing literature on parish social ministry but also for adding a degree of sophistication to this literature by explicating a workable process.

—Reverend Thomas Harvey

Dealing With Difficult People, by Charles J. Keating. New York: Paulist Press, 1984. 212 pp. \$7.95.

As a personal counselor and business management consultant, Charles Keating has encountered and survived countless "people eaters." These carnivores include the complainer, the advice-giver, the manipulator, and the "know-it-all." They are all part of that ravenous legion we call "difficult people." Drawing on his personal and professional experience and on insights from Transactional Analysis, the author provides a clear, engaging, and practical examination of personality conflicts.

"Difficulties" are those real and inevitable people, places, and situations that make life unpleasant, uncomfortable, problematic, and disappointing. They are an inescapable part of the human condition, which must be thoughtfully dealt with if we are to experience any measure of tranquility this side of the grave.

Clashes among people may erupt when we do not adequately understand how personality traits and interpersonal styles relate. The opening chapter of *Dealing With Difficult People* reveals how these human dimensions can be enriching rather than irksome. The second chapter probes and exposes another layer of potential interpersonal disequilibrium, the "games" people play. Drawing from Transactional Analysis, the author demonstrates how you and I can detect, dissect, and disarm these popular tools of manipulation.

Conscious and unconscious assumptions can have a significant impact on relationships. The questionnaires provided in chapter 3 assist the reader in exploring his or her assumptions in the hope that such investigation can aid in the appreciation and toleration of others.

The following two chapters of the book focus on the pair of areas that demand most of our time: the family and the job. Chapter 4 examines the major dynamics that generate difficulties in marriage,

among in-laws, and between parents and children. The design of our job, the style of management we are subject to, and the ways we relate to fellow workers may all be potential sources of turmoil. The interactions among jobs, managers, and co-workers are probed in chapter 5.

Many of us tend to perceive our feelings as a rather murky sea. Navigation through these waters is facilitated in the next chapter, which discusses how our feelings can be recognized, expressed, and constructively handled.

So far, the author has dealt with one-to-one encounters, but in chapter 7 he shifts his attention to problematic groups. The subsequent chapter evaluates one of the all-time favorites in conflict resolution, confrontation, and suggests that there are other options.

Difficulties not only appear among individuals and groups but also emerge from the traumatic circumstances of life. The concluding chapter of this book assesses how such significant events as the death of a spouse, divorce, and job loss can affect our personalities and relationships.

This "how to" book, with its unambiguous lan-

guage, personal tone, and engaging examples and case histories, combined with clear chapter summaries, will appeal to a broad readership. One of its most valuable features is the "survival strategies" that accompany each chapter. These practical tips and techniques should prove helpful to those victimized by personality conflicts.

Keating's text is flawed by some over-generalizations, an occasional lack of reference for statistics or studies, a frugal bibliography, and in one case, inaccurate biographical data. However, his practical treatment of personality conflicts will be beneficial to those nonprofessional counselors who assist people in turmoil and crisis. At the same time, nonpsychological professionals and those who are serious about conflict resolution in families, on the job, or within relationships can begin to cope and survive by applying the principles and suggestions Keating provides. Although one may not come out "on top," as the cover suggests, the reader who heeds his advice need not be on the "bottom of the heap" any longer.

—Frank I. Sutman, O.P.

Boredom After Retirement

Boredom can lead to lowered self-esteem, anxiety, doubt of self, stress, and functional illness. Feeling unused and unwanted may lead to feeling undervalued, lowered self-worth, insecurity, inactivity or hyperactivity, reduced motivation, guilt, loneliness, an internal sense of emptiness.

All this we knew before we retired. We thought, therefore, that what emotional reactions we would experience we could easily handle. We didn't expect to be surprised. We were wrong. Very wrong.

—Leland and Martha Bradford
in *Retirement: Coping with
Emotional Upheaval*

JOHN PAUL II AND THE LAITY

Edited By LEONARD DOOHAN

John Paul II and the Laity presents some of the Pope's insights into the nature of lay life, a selection of his challenges to laity today, and an array of his inspiring reflections on the daily living of the Lord's call.

Pope John Paul II stands out as the one great religious leader who has immersed himself in the daily grind of lay life. He has personally experienced the hardships of the factory, the exhilaration of sports, the intellectual challenge of university life, and the tragic results of unjust government. In his journeys, we have seen him at home with church leaders, politicians, workers, and youth.

This unique book brings together selections drawn from over three hundred of the Pope's sermons and addresses, which reveal the mind, heart, and vision of Pope John Paul II regarding the present and future role of laity in the church.

180 pages

Softcover \$12.00

INSIDE CHRISTIAN COMMUNITY

SISTER ROSINE HAMMETT, C.S.C., AND
BROTHER LOUGHLAN SOFIELD, S.T.

Written specifically for men and women religious to help them understand the dynamics and improve the quality of living in community. The authors focus directly on the problem of how to make community groups function more smoothly. "Only the conviction that we are called by God makes community living reasonable, a value in our lives, and a source of growth for us."

176 pages

Softcover \$7.50 Hardcover \$15.00

TEACHERS, CATHOLIC SCHOOLS, AND FAITH COMMUNITY: A PROGRAM OF SPIRITUALITY

FR. TED WOJCICKI AND
BR. KEVIN CONVEY, F.S.C.

An excellent resource providing a clear rationale for the religious and spiritual formation of teachers in Catholic schools. The practical, logical "how to" steps necessary for achieving that goal are presented in a positive, incisive manner.

An ideal book for teachers, principals, pastors, members of school boards, and directors of religious education in elementary and secondary schools.

160 pages

Softcover \$14.00

THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA:

A HANDBOOK FOR DIRECTORS

MARIAN COWAN, C.S.J., AND
JOHN CARROLL FUTRELL, S.J.

Step by step, the handbook clearly defines the practical dynamics inherent in each stage of the Exercises. An invaluable resource for those giving and making the directed retreat.

240 pages

Softcover \$10.00

DEVELOPING THE PARISH AS A COMMUNITY OF SERVICE

LOUGHLAN SOFIELD, S.T., and
BRENDA HERMANN, M.S.B.T.

Here is a long-awaited handbook that describes a step-by-step process designed to help parishes develop themselves into a community of people who use their God-given gifts to serve others.

The directions provided by the authors represent the practical wisdom they have derived from working in more than 200 urban, suburban, and rural parishes of all sizes.

This handbook will be useful to pastors, parish councils, members of parish staffs, and all others who are concerned with helping people assume appropriate responsibility for making their parish operate as effectively as possible, in line with the role of the laity highlighted in Vatican II and subsequent church documents.

144 pages

Softcover \$12.00

SOCIAL JUSTICE MINISTRY: FOUNDATIONS AND CONCERNS

PAUL STEIDL-MEIER, S.J.

Today, every sincere christian is concerned about social justice. Many are eager to discover new ways of understanding and participating in this crucial form of ministry. For all these—including clergy, religious, teachers, parents, seminarians, and other students—Father Steidl-Meier has clearly and precisely probed the foundations of social justice ministry in terms of theological ethics and social science analysis.

The author stresses the need for personal and community growth in spirituality, if the church's goals in relation to civil authority, the market system, culture, family, population, and poverty are to be achieved. He examines in depth the current ferment within the church over social justice, and he explores the criteria of justice, a theology of history, and a way of organizing resources to accomplish this ministry.

344 pages

Softcover \$19.00 Hardcover \$24.00

A Catholic Book Club Selection

TELLERS OF THE WORD

JOHN NAVONE, S.J., AND
FR. THOMAS COOPER

The world's first systematized and holistic presentation of narrative theology or "story."

Acclaimed by religious leaders spanning the broad spectrum of theology, including Harvey D. Egan, S.J., Bernard Tyrrell, S.J., James B. Wiggins, Richard Caplice, S.J., Michael Novak, Andrew M. Greeley, Joseph Fitzpatrick, William Reedy, George Weigel, and Paul Steidl-Meier, S.J.

368 pages

Softcover \$14.00 Hardcover \$23.00

Book-of-the-Year Announcement

Among the major tasks being faced today by all of us who are seriously endeavoring to foster the full human development of those in our care is that of giving adequate attention to both the spiritual and the psychological aspects of this important enterprise. To accomplish this aim, we need a comprehensive and practical understanding of the normal course of spiritual growth, of the ordinary process of psychosocial and sexual maturation, and of the usual way these forces interact within the developing person. Fortunately, a dialogue between psychology and spirituality has begun, and such participants as Adrian van Kamm, Susan Muto, Anthony deMello, Henri Nouwen, Paul Robb, William Barry, Andrew Cusack, and Dominic Maruca are leading the way vigorously.

Crossroad Books has recently published *Spiritual Passages*, by Benedict J. Groeschel, O.F.M. Cap., an insightful, clearly written, and practical book explaining the psychology of spiritual development. The work gives ample evidence that its writer's name deserves to be included among the pioneers just mentioned, and that the book merits being read widely by people involved in religious and seminary formation, spiritual direction, and pastoral care. Because of the excellent quality of Father Groeschel's contribution, the editors of HUMAN DEVELOPMENT believe it deserves the special recognition we can give it by announcing *Spiritual Passages* as recipient of our 1984 Book-of-the-Year award.

Father Groeschel is director of the Office for Spiritual Development of the Archdiocese of New York. He also teaches at Fordham University, Iona College, and several of the major seminaries in the New York metropolitan area. His book, he states, is an attempt "to express a practical working relationship between ancient wisdom and the deeply felt spiritual needs of modern people who have become more self-conscious because of the popularity of psychology." In his review of *Spiritual Passages in America*, Charles J. Healy, S.J., professor of spiritual theology at Pope John XXIII Seminary in Weston, Massachusetts, comments that "Groeschel writes for Christians trying to take their own spiritual development seriously and for those hoping to assist others in their spiritual journey. In this lofty endeavor he provides good solid material and emerges as a competent and concerned guide." We are grateful to Father Groeschel and to Crossroad Books (370 Lexington Avenue, New York, NY 10007) for so helpfully enriching our ministry and our lives.

James J. Gill, S. J., M.D.
Editor-in-Chief